

NEW ZEALAND.
PART I.
Letters from the Bishop
TO
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL,
TOGETHER
WITH EXTRACTS
FROM HIS
VISITATION JOURNAL,

FROM JULY 1842, TO JANUARY 1843.

THIRD EDITION.
LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY
RIVINGTONS, ST. PAUL'S CHURCHYARD AND WATERLOO PLACE;
BURNS, PORTMAN STREET; HATCHARDS, PICCADILLY; T. B. SHARPE,
SKINNER STREET, SNOW HILL; AND BY ALL BOOKSELLERS.
1847.

LONDON:

B. CLAY, PRINTER, BREAD STREET HILL.

PREFACE.

The islands of New Zealand, the inhabitants of which are almost our exact antipodes, were first discovered by Tasman, the Dutch navigator, in 1642. The extent and character, however, of the islands (three in number) were not ascertained until the voyages of Captain Cook in 1769 and 1774. After that time the coasts were occasionally visited by persons engaged in the whale fishery, and some communication was held with the natives; but no permanent settlement in the islands appears to have been made by any Europeans until about the year 1815, when the Rev. S. Marsden, one of the Chaplains to the convicts at Sydney, and some Missionaries of the Church Missionary Society, passed over thither from Sydney, for the purpose of preaching the Gospel to the barbarous inhabitants of those islands.

Fresh Missionaries and Teachers were from time to time added to the Mission. Their first station was established in the Bay of Islands, which lies towards the north of the northern island: and it is impossible to speak with too much admiration and praise of the self-denial and zeal and patience with which they prosecuted their holy labours. This has been thankfully acknowledged by all persons interested in the welfare of New Zealand; and by no one more fully than by the present Bishop, who having occasion, while at Sydney, to make a public address on the subject, thus alluded to the labours of the first Christian Missionaries in his new Diocese:—

"The name of Samuel Marsden is indeed a memorable one in connexion with New Zealand. I cannot help thinking of the state of New Zealand now, and comparing it

with that eventful night when, after trying for two years to get a vessel to take him there, but prevented by the savage character of the natives, Samuel Marsden at length succeeded, and, landing, slept there in safety, with the spears of the savages stuck about the stone on which, like Jacob, he had laid his head for a pillow; and it is to the exertions of Mr. Marsden and his companions that, under God, the difference is owing."

Through the Mission thus set on foot by the Church Missionary Society, a regular intercourse was established between this country and New Zealand. No British authority, however, was constituted there until the year 1835, when an officer was sent, acting in subordination to the Governor of New South Wales. In 1839 the New Zealand Company was formed, for the purpose of colonizing the islands, which in 1841 were declared to be an independent colony, with a Governor and other local authorities. Emigrants have been sent thither in large numbers, both by the Government and the Company; and at the making up of the last returns, it was calculated that there were 10,000 Europeans in the northern island.

Civilization has thus been rapidly advancing; and, at the same time, that far more important work (without which civilization would be of little value), the spread of the Gospel, has also, under God's good providence, been carried on with a success, unexampled, it is believed, in the history of later Christian Missions. The Clergy of the Church Missionary Society had, from the first establishment of the Mission, been prosecuting their holy work with unwearied zeal. They had found, indeed, many difficulties to contend with, especially from the migratory habits of the people; but even this was made, by God's goodness, to turn to the furtherance of the Gospel. The Missionary often mentioned it as a discouraging circumstance, that when, he had had a few natives for some time under instruction, and was beginning to see the fruit of his labours, they suddenly left him for some other part of the country; but he afterwards learnt, we are told, "to see the hand of God herein, for these people taught others far and wide, where no Missionary had ever been."

Of the Clergymen engaged in the Mission on the Bishop's arrival, he writes thus:—

"I am much pleased with the Missionary Clergymen whom I have seen here. They seem to be very zealous and able Ministers; and I think myself happy in having under me a body of men in whom I shall see so much to commend and so little to reprove. The state of the Mission is really wonderfully good, considering the difficulties against which they have had to contend."

Since the establishment of the colony, the Rev. J. F. Churton has been acting as resident Chaplain at Auckland, being supported partly by the Government, and partly by the Society for the Propagation of the Gospel. Hitherto New Zealand, as being a dependency of New South Wales, had been under the ecclesiastical jurisdiction of the Bishop of Australia, who visited the islands at the end of the year 1838, held an Ordination and two Confirmations, and consecrated burial-grounds at Paihia and Kororarika. This connexion, however, ceased on the separation of the colony from that of New South Wales; and an application was immediately made to Government to constitute the islands of New Zealand into an independent Diocese.

This step had indeed been for many years contemplated and desired by those who were interested in the religious welfare of New Zealand. The members of the Church Missionary Society had made frequent representations to this effect: on the formation of the colony, a Society, called the New Zealand Church Society, had been established almost for this express purpose: and the directors of the New Zealand Company had not only expressed themselves favourable to the design, but had voted considerable grants of money and land towards the accomplishment of the object.

The Bishop of London, in his letter of April 1840, to the Archbishop of Canterbury, on the subject of Additional Colonial Bishoprics, alluded to this feeling on the part of the Company, and mentioned New Zealand as one of the colonies in which a Bishopric ought to be established: and in the Declaration on the same subject issued by the Archbishops and Bishops, in the month of June in the following year, it was said,—"In the first instance, we propose that an Episcopal See be established at the seat of Government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment."

Shortly afterwards it was announced that the Government had acceded to this arrangement; and on the 17th of October, 1841, the Rev. George Augustus Selwyn, late Fellow of St. John's College, Cambridge, was consecrated as the first Bishop of the new See. He sailed from Plymouth on the 26th of December, in the ship *Tomatin*, accompanied by Mrs. Selwyn, and their little boy, together with five Clergymen, and three Catechists, candidates for Holy Orders.

After a most happy and prosperous voyage, which the Almighty seemed to bless in a peculiar manner, the Bishop and his party reached Sydney on the 14th of April, 1842, and on the following Sunday public thanksgivings were offered up in the church of St. James for their safe arrival. After remaining there a short time, in order to confer with the Bishop of Australia on the important matters connected with the new diocese, the Bishop again set sail for New Zealand, where he landed on the 30th of May.

Much of the subsequent history of the Mission may be learnt from the Bishop's letters to the Society for the Propagation of the Gospel, to which are added some extracts from his Journal of a tour of Visitation through the more important parts of the diocese, contained in a series of letters to his family, through whose kindness they are now allowed to be published.

It should be mentioned, that the first two Letters from the Bishop, with a few sentences from his Journal, have been already published. The third Letter, and the Journal itself, are now printed for the first time. It should also be stated that both the Map which accompanies this volume, and Wyld's Map, to which the Bishop frequently alludes, were published before accurate information had been obtained as to the geography of many parts of New Zealand. Mr. Wyld is soon about to publish a new edition of his Map.

C. B. D.
70, PALL MALL,
August, 1844.

LETTERS TO THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL.

LETTER I.

Auckland, July 29, 1842.

MY DEAR SIR,

YOU will have already heard from other quarters of my arrival in New Zealand; but I have hitherto delayed writing any official letters, that I might have time to verify my first impressions by more extended observation. I have now been two months in New Zealand, and from the first day of my landing until now, have seen, day after day, more and more reason to be thankful, on the part of the Church, for the establishment of the Bishopric of this colony, and for myself, that I am allowed to share in so great and hopeful a work. I find myself placed in a position such as was never granted to any English Bishop before, with a power to mould the institutions of the Church from the beginning according to true principles; and I earnestly desire the prayers of the Church at home, that I may be enabled clearly to discern that truth, and consistently to follow it.

I landed first at Auckland, on Monday, May 30, from the brig *Bristolian*, in which I had proceeded from Sydney, in consequence of an accident to the *Tomatin* at Sydney, which caused a delay of several weeks before that ship could be repaired. Auckland now contains a population of 1,900 persons, of whom more than 1,100 are registered as members of the Church of England. The Rev. J. F. Churton, late Chaplain at Wellington, has officiated here during the last year and a half. A brick church, in the early English style, which will contain about six hundred persons, is in progress; but from the great cost of materials and labour, the funds are at present inadequate for its completion. It is well placed on a commanding eminence in the centre of the town, and will form a striking object from the harbour. At present Divine Service is performed, by permission of the Governor, in the court-house; where a very respectable congregation is assembled every Sunday. Mr. Churton also performs Divine Service at the barracks, and at the prison. He receives 200*l.* per annum from the Government, to which I have added 100*l.* per annum from the annual grant voted to me by the Society for stipends of clergymen. He has built a house for himself on an allotment which he purchased for that purpose.

The Governor, on my application, has vested in me as trustee two pieces of ground of eight acres each "for the burial of the dead, according to the usage of the Church of England," allotting, at the same time, two similar plots to be divided among the other denominations of Christians. Our burial-grounds are about half a mile from the centre of the town, on the sides of two of the ridges which slope down gradually to the harbour, and conveniently situated at corresponding distances from the two churches. The first ground was consecrated on Sunday last, on which occasion I was assisted by the Rev. J. F. Churton, Rev. R. Cole, (whom I propose to place at Wellington,) and Rev. R. Maunsell (one of the Missionaries of the Church Missionary Society). Divine Service was performed in the church-tent presented to me by Mr. Cotton, which is completely fitted with communion-table and desks, and

will contain three hundred persons. This will be of great use to me at Nelson and Wellington, where there are at present no places appropriated to public worship. In the event of the population of Auckland rapidly increasing, this burial-ground will form a beautiful site for another church. In the meantime, I intend to avail myself of the natural beauties of the spot to give it such a character as will accord with the reverential feeling's with which it will be visited by the friends and relatives of the dead who are there interred.

The church now in progress is called the church of St. Paul; on the central one of the three ridges on which the town will stand. I have obtained another excellent site on the western ridge, on which I intend, as soon as possible, to build a wooden chapel, and to lay the foundations of a church on a grand scale, to be proceeded with gradually as funds can be obtained. On the third, *i. e.* the eastern ridge, nearest to the mouth of the harbour, and on high ground commanding a view of the whole frith of the Thames, I have given directions for the purchase of twenty or thirty acres of land for a site for the cathedral, and for a cathedral close. By this arrangement I may hope to secure a future provision for every possible increase of population, as sites will be prepared for three churches in the main parts of the town; and when the houses extend half a mile into the country, the two burial-grounds will meet the wants of the people, by additions to the chapels which I intend to build upon them for the funeral services.

I have obtained permission to select and purchase sites for parsonage-houses, contiguous to the churches and burial-grounds, which I shall endeavour to let upon building leases, reserving one central piece of ground sufficient for the residence of all the clergy of the town, who may find it more desirable for some years to come to live upon a collegiate plan, than to incur the expense of so many separate establishments.

Any money that I may be able to spare from Auckland itself, will be required for the establishment of the Church in some of the suburban settlements, where villages are beginning to be formed. From one of these, Windsor, distant four miles from Auckland, I have already received an Address, expressive of the desire of the inhabitants for a church and clergyman, and their willingness to contribute.

I am now (July 29, 1842) off the harbour of Auckland, in the government brig Victoria, bound to Wellington and Nelson. On board with me are Rev. R. Cole, for Wellington, Rev. C. L. Reay, Church Missionary for the south-western district, and Mr. Evans, as my travelling companion. Mr. Whytehead having been advised to pass the winter at Sydney, I was obliged to leave Mr. Cotton with Mrs. Selwyn at the Waimate.

At Wellington everything will have to be begun. There appears to be neither school nor chapel connected with the Church, nor provision for either. Mr. Cole will, I think, prove well qualified for the position for which he is designed. On board the Tomatin I appointed him chaplain to the intermediate and steerage passengers, to whom his ministrations were most beneficial, and I was very thankful to see nine out of the thirteen come to the Lord's table on Easter Sunday.

One of my first public acts has been the appointment of the Rev. W. Williams to be Archdeacon of the Eastern District. In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him at the Bay of Islands. Archdeacon Williams is a man universally beloved, and one who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English Clergymen. He will act also as one of my examining chaplains, especially for the native language; for I find the natives so interspersed among the English, that I must require every clergyman to make himself acquainted with their language. My excellent friend, Mr. Whytehead, will act as my other examining chaplain; and never, I am sure, was any Colonial Bishop better supplied with confidential advisers.

The power which has been accorded to me of creating Archdeacons is most necessary; for the communication between the different parts of this country is very uncertain. I have now been waiting three weeks at Auckland for a passage to Wellington. The Bishop of Australia, at Sydney, is in a better position for communicating with Wellington and Nelson than I when I am at Auckland. New Plymouth is a perfect "terra incognita." However, my plans are now so laid, that, God willing, I hope to have seen every settlement, and every Clergyman and Catechist in the country, before the end of the year. But to secure the efficient administration of the Church in all parts of the diocese, each great division of the country must have its responsible head, capable of acting with authority without constant reference to me. I intend, ultimately, to arrange the diocese into four archdeaconries for the northern island, and one or more for the southern; the first to include the northern part of the north island, to the isthmus on which Auckland is built. The centre of the island to be cut in two by a line running north and south. The eastern portion now forms the archdeaconry of Mr. Williams. The Company's territory, with the settlements of Wellington and New Plymouth, will form the fourth archdeaconry; and a fifth must be located at Nelson, for the care of the northern part of the middle island.

I have consented, in compliance with the urgent request of the Governor and most of the principal inhabitants of Auckland, including many members of the Church Mission, to undertake the formation of a school. The buildings for this purpose are already to be had at the Waimate, and my young Catechists will, I hope, be useful assistants. I have hopes of a married gentleman from England to take charge of the school; but if this should fail, I must conduct it by the assistance of my chaplains, till I can procure a head master. It will be in connexion with a small collegiate institution for candidates for Holy Orders, to be under the care of Mr. Whytehead, upon the plan of King's College, London, and its tributary schools.

With my grateful remembrances to all my friends in the Committee, and with earnest prayer for the success of your endeavours,

I am yours, most faithfully,
G. A. NEW ZEALAND.

To the Secretary of the Society for the Propagation of the Gospel.

LETTER II.

At Sea, off Kapiti,
November 3, 1842.
MY DEAR SIR,

I have now completed my first visit to the different English settlements in New Zealand, viz. Kororarika, Auckland, Wellington, Nelson, and New Plymouth: other smaller settlements are springing up in the following places; Whanganui, Petoni (Port Nicholson), Hokianga, and Windsor (near Auckland).

The population of these settlements is about as follows:— [1](#)

Auckland	1800
Wellington	2500
Nelson (Blind Bay)	2100
New Plymouth (Taranaki)	900
Kororarika (Bay of Islands)	300
Petoni (Port Nicholson)	700
Whanganui (West Coast, South)	100
Hokianga (West Coast, North)	100
Windsor (near Auckland)	100
Total	8600

[1](#) This calculation does not include 1,000 Europeans supposed to be living in the outlying settlements.

From the nature of the country of New Zealand, the population is likely to be divided into a number of villages; a distribution likely to be favourable to morality, but adding to the difficulty of providing the people with adequate pastoral superintendence. At the same time, I find in all the settlements a very considerable willingness on the part of the inhabitants to bear their part in the maintenance of ministers, and hope, therefore, to be enabled, by the assistance of the Society, to go on from year to year endowing the Church in perpetuity in the new settlements as fast as they arise. Of course, at first, the glebe lands will yield little or nothing; and I shall be obliged to divide the sum which the Society may be enabled to allow me for annual salaries of Clergymen among the ministers, who may be expected to increase in number, and, therefore, must gradually become less and less dependent upon the allowance of the Society. This diminution of their dividend of the Society's grant, may be met by the increase of the Local Church Fund, arising from the rental of lands, and the contributions of the congregations.

In all the settlements where there is a bank, I have opened an account styled

Archdeaconry of Auckland Church Fund,
Wellington Church Fund,
Nelson Church Fund,

to receive private contributions, and collections made at the offertory by the whole congregation, every time the Lord's Supper is administered. I have begun this practice at Auckland, Wellington, and Nelson, and have requested the Clergymen at those places to continue it. The fund thus formed, I propose to vest uniformly in five trustees; the Bishop, the Archdeacon of the district, the senior Minister, and two laymen, one selected by the Bishop, and one by the Archdeacon: the proceeds of the fund to be applicable to the building and endowment of churches, schools, parsonage-houses, and to the payment, in part, of salaries of Clergymen. I hope to bring all dues, such as surplice fees, Easter offerings, &c. into this fund, that they may be looked upon as the dues of the Church, and not as gratuities to particular Clergymen for services performed.

I require every town Clergyman to learn the native language, and be ready to minister to the spiritual wants of the Aborigines; and I find it will be necessary also to establish the converse rule, that every Missionary to the natives shall also be ready to minister to the English settlers; for in this country English and natives will live side by side, unless some rupture (which God avert) should take place between the two races.

The probable increase in the number of small secondary settlements in this country, will make the necessity apparent of my having the means of educating my own clergy, at least the greater number of them. This object I hope to accomplish with no other expense to the Society than an allowance for outfit and passage, similar to that already granted to the three young students who accompanied me from England. It has pleased God to deprive me of the assistance of one of them, Mr. Evans, who died at Wellington on the 3d of October. I have lost a most faithful and valued friend; one who promised to be a zealous and able minister in the Church. My brother William has a candidate of the name of Hutton, who has been studying under him; and will probably be recommended to the Committee to supply the place of my departed friend. These young men will, I hope, be able to maintain themselves during their preliminary course by private tuition in connexion with the collegiate school, which I have been encouraged to undertake to establish in the immediate neighbourhood of my own residence at the Waimate.

Our institution there will probably consist of a small college for candidates for Holy Orders, under the care of the Rev. Thomas Whytehead; a collegiate school, under the direction of a competent master, assisted by the young students of the college; and a native boarding school for the education of native children, selected from the different mission stations. By putting our plan of life upon a collegiate system, and by aid of a good extent of land, formerly the farm of the Church Mission, I hope to be enabled to make the whole institution support itself without much assistance from home.

I am now on my way from Taranaki to Kapiti, with the intention of going up the Manawatu River to the East Coast, and proceeding round the East Cape, and then through the centre of the country to Auckland. On my return I hope to be able to give you a correct Missionary map. The Chief Justice, Mr. Martin, is my companion.

In every part of the country I find great occasion for thankfulness and hope. Of course little has been done as yet; but the comfort is, that very few hindrances have grown up to prevent the establishment of a sound and efficient Church system. May God give us grace to use with earnestness and understanding the peculiar advantages which are placed within our reach. We have not to combat with a host of full-grown difficulties, such as usually stand in the way of the ministers of religion when they come late in the day into ground already preoccupied. Thank God, we are foremost in the field, and may prevent, I trust, much opposition, which otherwise would have been most injurious to the interests of religion hereafter.

I beg to be most kindly remembered to all my friends in the Society: and beg to assure them and you that I remain,

Ever your grateful and affectionate friend,

G. A. NEW ZEALAND.

To the Secretary of the Society for the Propagation of the Gospel.

LETTER III.

St. John's College, Waimate, New Zealand,
July 6, 1843.

Mr DEAR SIR,

As I have now, by the mercy of God, completed my first year in my diocese, it becomes my duty to give an account to the Society of my stewardship of the funds entrusted to me by the Committee. My former letters will have given some outline of the general plan which I intended to act upon; but I will now submit to the Society such further details as may enable them to understand more fully our present position, and the state of the Church in New Zealand.

The great towns are in a condition which is usual to all new settlements, filled with persons who came out with vague expectations of making fortunes, and who are greatly surprised and disappointed at finding themselves poorer than when they arrived. This is not a favourable season for the development of religious principle; and, consequently, I found, as I expected, that the congregations bore but a small proportion to the population, and that the number of communicants was very unsatisfactory. There are, however, in all the settlements a few persons upon whom the Clergyman may rely, as his assistants in every charitable work; and there are, I doubt not, many more whose hearts are so disposed, but who, from the force of

circumstances, have hitherto been prevented from taking an active part in the advancement of religion. Great allowances must be made for the present difficulties under which almost all the settlers labour; and for the very imperfect manner in which the ordinances of the Church were necessarily administered in the first outset of the colony. I believe that I may say with confidence, that, with the single exception of New Plymouth, all the principal settlements are making some advances towards a better state; and in the instance which I have excepted, the fault does not lie in any degree with the settlers, for in no part of my diocese have I been more cordially received, nor is there a place in which a Clergyman would have been more welcome, if I had any one to send. But the will of God has been that our numbers should be reduced by the death of two, whose memory alone is so rich a treasure, that I cannot despond or murmur at their loss.

Since my last letter, I have had the great gratification of opening St. Paul's Church for Divine Worship. The building was still in an unfinished state; but, feeling the great importance of collecting our congregation within the house of God, I gave directions for a private opening on the 7th of May, reserving the consecration for some future opportunity, when the church shall have been completed. The services began with a native congregation at nine; some of whom having only heard of the opening on Saturday evening, paddled a distance of twelve miles by sea during the night, in order to be present. The greater number were in full European clothing, and took part in the Church service, in a manner which contrasts most strikingly with that of the silent and unkneeling congregations of the English settlers. At eleven, an English congregation assembled, and I had the great satisfaction of administering the Lord's Supper to a more numerous body of communicants than I had ever met before in any English settlement. At three, I officiated at the native afternoon service, and at four, Mr, Churton and I again met a good English congregation, whom he addressed in an earnest and impressive manner.

The cost of the church has far exceeded the original estimate; and I have been obliged, in order to enable the trustees to open the church, to grant 666*l.* out of my Church Fund, and to lend 500*l.*, for which I have drawn upon the Society, as part of the legacy of my dear friend, Mr. Whytehead, directed to be paid through the hands of the treasurers. The 1000*l.* which I drew for endowment purposes, in 1842, is not yet expended, -540*l.* having been paid for about thirty acres of land at Auckland; and I am now negotiating a purchase which will cost 300*l.* more. If I effect this, I shall be able to let about half the Church-land, at a rental of 40*l.* per annum, upon a seven years' lease. The land bought for the church includes, as I stated before, a noble site for a cathedral, distant about three-quarters of a mile from the centre of the town, and commanding a magnificent view of the harbour of Waitemata, and the whole Frith of the Thames, with its numerous islands. I have also bought nine acres of land three miles from Auckland, adjoining an acre given for a new church, at a pretty suburban village which is being formed. The inhabitants have agreed to provide the materials, and I am to make a grant for the work. The nine acres of land (already fenced) cost 80*l.* and are intended for the site of a parsonage at some future time; and in the meantime to be let for the benefit of the general endowment fund. It is probable, therefore, that I shall shortly have expended 920*l.* for the purposes of endowment at Auckland. The school which I opened at Auckland has gone on well, till the winter season began, when the distance from the town was found to be inconvenient to the scholars. The state of the settlement not being very flourishing at

present, I am obliged to pay a portion of the schoolmaster's salary,—the expense of which I have charged upon the surplus of the fund allowed me for the maintenance of catechists and candidates for Holy Orders.

The burial-ground, consecrated by me in June last, 1842, has been fenced in, and a small dwelling built upon it, for the use of the keeper of the ground. The cost of fencing I have advanced as a loan, to be re-paid by a small charge upon every funeral, for that specific purpose. I have adopted the same plan in all the settlements, where the burial-grounds are already enclosed.

Nothing had been done towards the building of a church at Wellington, at the time of my visit in August, 1842; but I have now received information that a committee has been formed for the purpose of collecting subscriptions for a temporary church, capable of containing two hundred persons. I stated, in a former letter, that the titles to lands at Wellington were not yet settled; and that, during the sitting of the commissioners for that purpose, the Government would make no grants of lands for public purposes. For this reason, added to the expensiveness and scarcity of good materials, I declined to undertake any permanent building: especially as I am not at liberty, if I wished, to sink any portion of the endowment fund for that purpose, being bound to preserve it entire, and to invest it ultimately in landed security in the settlement itself.

The temporary building is now begun, and will be in use, I should hope, before the end of this year. Mr. Cole, after recovering, by the mercy of God, from a very dangerous illness at the outset, has since continued to carry on his duties with great diligence; having under his charge, besides the town of Wellington itself, a large native congregation, assembling sometimes to the number of 300, and the English settlement of Petoni, an offshoot of the Wellington colony, and distant about eight miles from the town. He performs Divine Service at this village once every week, in addition to his regular services at Wellington. A convenient site having been given for a church and parsonage house at this village, a temporary chapel has been built by the natives at a small cost, in which Mr. Cole will assemble his congregation till I can provide him with all the means of procuring a more suitable building. He also superintends a school for the children of the poorer settlers, of whom the names of about seventy or eighty are on the books; but the difficulty of obtaining payments will oblige me to make grants of money for the maintenance of the master and mistress, upon the uniform plan of doubling whatever they receive from the scholars up to a definite amount, reserving to the Clergyman, in consideration of the Church contribution, the right of giving free admissions to a certain number of children of the poorest class. I have advanced money for building a residence for Mr. Cole, to the amount of 300*l.*: 100*l.*, contributed by myself, on condition of having a room for my use during my visitations; 100*l.* to be repaid by instalments by the inhabitants; and 100*l.* by the incumbent, after the manner of advances made from Queen Anne's Bounty. The title of the ground upon which it stands is not yet secured; but as it will be part of the Government demesne, the future settlement may be made, I have no doubt, on equitable conditions.

As soon as the titles to lands at Nelson can be secured and the grants issued from the Colonial Office, I hope to begin the erection of a handsome church with the annual produce of the invested fund, aided by local contributions. At present a serviceable

building has been made available for public worship by throwing into one, two of the Company's emigration buildings. Mr. Reay also performs service at the Waimea Plain, distant about ten miles from Nelson, where a considerable agricultural population has settled itself. A Church of England school has been established, and Mr. Reay, when I last heard from him, was hoping to obtain a convenient building for that purpose. I hope to visit the settlement again in December, after which I shall probably be able to send more particular information on the state of the Church.

I have already reported the friendly and cordial manner in which I was received by the settlers at New Plymouth; a settlement which pleased me much by its honest agricultural character, and the absence of attempt to appear what it is not, and cannot be. My impression is, that an active and zealous Clergyman will find a most hopeful field of usefulness among the Devonshire emigrants, who seem really desirous of such a privilege. Mr. Bolland, late of University College, Oxford, has lately come to St. John's College, bringing with him a most satisfactory testimonial from Dr. Plumptre. He was an intimate friend of Mr. Whytehead, and was strongly recommended by him, as a candidate for Holy Orders. I have every reason to think that I shall not be doing wrong in ordaining him Deacon in September next, and sending him to New Plymouth; where, as he has already had experience in the difficulties of settling, he will be likely to enter into the feelings of the colonists. His arrival seems to be a providential remedy for a want, which, in the present state of my clerical body, I should not otherwise have known how to supply.

We begin now to feel quite settled at the Waimate, and every day convinces me more and more that we are better placed here than in one of the English towns. The general laxity of morals, and defect of Church principles, in the new settlements, would make them dangerous places for the education of the young, and render it almost impossible to keep up that high tone of religious character and strictness of discipline, which is required, both as a protest against the prevailing state of things, and as a training for our candidates for Holy Orders. At the Waimate, I am fettered by no usages, subject to no fashions, influenced by no expectations of other men; I can take that course which seems to be the best, and pursue it with unobtrusive perseverance. When we have been strengthened in our entrenched camp (if it be God's will), we will sally forth. My vacations I hope to spend in the English towns, between which I purpose to divide the portions of the year during which I am absent from the College.

We have now nine students in the College, and nine boys in the Collegiate School, formed on the basis of the former Mission School. Of the nine students, six are candidates for Holy Orders, and are going through a course of Divinity lectures with me, and of Greek with Mr. Cotton, besides lectures in the native language, medicine, and Latin. The regularity of our course has been more interrupted than I could wish, by the first difficulties of settling, and by the illness of Mr. Whytehead and Mr. Dudley. The ordination of Mr. Davis and the recovery of Mr. Dudley, having enabled me to provide for the native duties of the station, I am now more at liberty to devote myself to the instruction of my students, for which my admirable library, now opened at the Kerikeri, will supply me with abundant materials. All things, in fact, seem, by the mercy of God, to be moving on, through much anxiety and affliction, towards that settled and peaceful state which has in it the promise of present contentment, and of better things to come.

The plan of the Society in furnishing me with the means of educating young men for the ministry, has given me the greatest comfort and hope during the many losses which we have sustained. If it can be carried on, I trust in God that we shall never want a supply of men to fill the numerous village stations into which the population of the country will soon be divided. The great towns, which a temporary expenditure of capital forced into existence, cannot, I think, be expected to increase; but I look forward to the cantonment of a healthy, and I trust a godly population in every beautiful little valley, and by the side of every running stream, of which there are hundreds in every part of the Islands.

To supply these country curacies, for they will be nothing more, we must have men bred on the spot, men of simple piety and simple habits, accustomed to live at small expense, and acquainted with all the little difficulties—for privations there are none—of a colonial life in New Zealand. The numerous mission families will supply several candidates of this character, who, by their intimate acquaintance with the native language, will be well qualified to act as mediators and interpreters to smooth down all the little disagreements which occur between the New Zealanders and the settlers.

My young men are going on well. Mr. Butt has received his full allowance in consideration of his medical skill, which has been constantly employed in the care of the natives, and of the members of our party. Whenever he has felt obliged, from the want of other practitioners, to give his assistance to other persons, he has most properly brought his professional receipts to the credit of our sick fund; thus protecting himself from unnecessary calls by requiring remuneration for his services, and at the same time fulfilling his agreement with the Society not to engage in general practice.

Mr. Nihill has the charge of the church, and all matters relating to the decent arrangement of the appurtenances of Divine Worship. He is also superintendent of the College press, which has been constantly employed in such works as are suitable to its small size; among others, a translation into the native language of Archdeacon Wilberforce's Agathos, and a series of heads of sermons, for the native teachers, for every Sunday in the year. With the addition of the postmaster-ship of our settlement, he will soon be fully employed. His spare time is employed in reading with Mr. Cotton, and occasionally with me. He has acquired a good knowledge of the native language.

The vacancy caused by the death of my dear young friend, William Evans, has enabled me to receive Mr. Christopher Davies, a medical practitioner of good repute, who gives lectures with Mr. Butt, on medicine and surgery, which all the students are requested to attend. After Mr. Butt's ordination, Mr. Davies will supply his place as resident surgeon; and I have written to Mr. Lonsdale to request him to select for me, if possible, some young student of King's College Hospital, who may succeed Mr. Davies when he shall have completed his theological course. A knowledge of medicine is a great assistance to a Clergyman in this country.

I have written to my brother to say that I shall be ready to receive his two candidates, if the Society approve them. The present appearances are so much in favour of the plan, and it is so entirely in agreement with the Bishop of Australia's opinion, that I

have no hesitation in requesting that a continual supply may be kept up. Three in every two years (including, if possible, one medical student who has passed both the medical examinations) will be about the number which would meet my present wants. If possible, they should be sent out in a ship with a Clergyman. Ship board is a sore trial for men of all ages and callings. They should come straight to the Bay of Islands.

In carrying into effect the various plans which I have felt to be necessary for the establishment of a sound Church system in this country, I have been continually reminded of the confidence reposed in me by the Committee, which has enabled me to act with decision in many cases where delay would seriously have injured the future prospects of the Church. It is impossible to foresee what may be the peculiar position of this colony from year to year: even the course of population cannot be predicted: the relations with the native people involve a new element of uncertainty. If I had been fettered with strict rules, and obliged to refer every question to England; or if every Clergyman were at liberty to communicate directly with the Society, instead of looking up to me as the director of his duties, and the source of his emoluments, I could never have met the changes which, even in one year, have completely altered many of the arrangements which I at first formed. Being entrusted with the charge of an undertaking altogether new and unexampled in our Church, and therefore experimental in character, I have deeply felt the benefit of that confidential latitude which was kindly given to me to dispose of a definite portion of the Society's funds for the establishment of religion in this diocese. Every year, I hope, will make my course of action more clear and definite, and, consequently, my account to the Society more conformable to rule and precedent. In the meantime I trust that I shall be enabled to follow, not any fancies of my own, but the best models of antiquity, and that I shall be guided by a spirit of dependence upon Divine Grace; to which end I desire the prayers of my friends and the Church at home.

With my earnest prayer for a blessing upon all your endeavours,

I remain, Rev. and dear Sir,
Yours very faithfully and gratefully,
G. A. NEW ZEALAND.

JOURNAL OF THE BISHOP'S VISITATION TOUR,
From JULY, 1842, to JANUARY, 1843:

DEPARTURE FROM THE WAIMATE.

Extracted from Letters to his family in England.

LETTER I.

WRITTEN DURING THE VOYAGE FROM AUCKLAND TO NELSON.

FROM THE WAIMATE TO AUCKLAND.

JULY 5 to JULY 29, 1842.

ON Tuesday, the 5th of July, having left Mr. and Mrs. Dudley, Mr. Cotton, Mr. Nihill, and Mr. Fisher with Mrs. Selwyn, in the College at the Waimate, I sailed out of the Paihia harbour in the Tomatin, at 10 p.m., and on the following Thursday reached Auckland, where I had the gratification of selecting sites for an additional cemetery, for another church, and also for a school-house. The Church has now secured to it in Auckland two burial-grounds, of eight acres each, and two sites for churches, on two of the three hills on which the town will stand. I have also selected sites for parsonage houses, contiguous to the churches and burial-grounds. The temporary school-house was nearly finished before I left.

Sunday, July 10.—Preached at the Court-house, at present used for Divine Worship. You may, perhaps, see this sermon, as I was induced to print it, in order to point out the course of proceeding I wished to be adopted in collections at church. In the afternoon I went to Okahu, a native village, three miles from Auckland. Mr. Reay, of the Church Missionary Society, read prayers, and I preached.

July 12.—Walked to Windsor, a suburban village, four miles from Auckland. Called upon the principal inhabitants, in answer to an address presented to me by them; and, in accordance with their request, selected a site for a church. This village already contains more than 100 inhabitants.

During the rest of the week I was much occupied in giving audiences to natives, who came in great numbers for the little edition of the Gospel of St. Matthew, which I had printed in England. In this way I became acquainted with many of the most influential men in the country, who were at that time assembled at Auckland.

July 16.—Went in one of the Tomatin's boats to Putiki, in the Island of Waihekeh, to the house of a most valuable native chief, Wirimu Howeti (William Jowett). He has just built a house, divided into rooms: one for dining, one for sleeping, one for cooking, and one for a study! From this study he wrote me a very polite invitation, which led to my visit. Mr. Maunsell, of the Church Missionary Society, accompanied me. On Sunday, I read, preached, catechized, and baptized some infants. The school classes were admirable: fine tall men, chiefly in English clothes, reading the New Testament, verse by verse, with great accuracy; and afterwards repeating a whole chapter by heart, without missing many words. William Jowett himself has the natural good breeding of a true gentleman.

July 18.—Returned to Auckland, where we pitched Mr. Cotton's large tent for the consecration of the first burial-ground.

Sunday, July 24.—Consecrated the burial-ground, a lovely spot, in a deep wooded valley, commanding a view of the harbour; the natural beauties of which will enable me, by a little judicious planting, to give the ground that reverential character which it ought to have.

On the 28th, I went on board the Government brig Victoria, and sailed for Wellington and Nelson, in company with Mr. Cole, Mr. Reay, and Mr. Evans.

LETTER II.

WRITTEN AT NELSON.

NELSON.

AUGUST 21 to AUGUST 29, 1842,

I ARRIVED here on Sunday, August the 21st, and immediately went on shore, and preached at the afternoon Service in the Emigration Barrack. Rev. Mr. Reay, of the Church Missionary Society, is with me. I afterwards went on board to sleep.

Nelson, you will have learned, is at the very bottom of Blind, or Tasman's Bay, in the northern shore of the middle island, at a place marked on Wyld's large map "Skoitche"—a name for which I can find no authority. I found that the Police Magistrate had most kindly provided a little wooden house for me, with two rooms; in one of which Mr. Reay and I are now sitting, writing letters for the ship which is to sail this afternoon.

In a small enclosure belonging to the house, stands Mr. Cotton's large church tent, a most complete cathedral, with pulpit, reading desk, communion table, rails, kneeling-boards, &c. I have fitted it up with boards, resting on trunks of small trees let into the ground, which the natives cut for me on the day of my landing (Monday). I have thus provided seats for 200, which were well filled last Sunday.

On Monday, August 22d, I moved my goods on shore, and immediately pitched the church, and opened it with a native service at sunset.

At sunrise on Tuesday, August 23d, the natives came to morning prayers, which were conducted by Mr. Reay and myself. This day, to my great joy, arrived the Sir Charles Forbes, bringing me two delightful letters from England. My best thanks to one and all, for these most welcome remembrances, which were as a cordial to my mind in this most distant point of my journey. Their effect was to make my heart overflow with thankfulness and joy.

On Wednesday, August 24th, I started at sunrise and crossed the Bay, twenty miles, in the Customhouse boat, to Motuaka, a native village, where the principal chief was ill. We took a surgeon with us, who ministered to him with great appearance of benefit. I conducted the native service that evening, and gave notice of an English service for the surveyors' families and other English settlers, on the following morning. At night we spread our blankets on abundance of dry fern in an old house, built by the natives, but plastered by the English; and slept most comfortably.

Thursday, August 25.—Visited the native village, and baptized the sick chief, at his earnest request, after due examination. At nine, English service; after which we returned to Nelson.

Friday and Saturday.—Stayed at home and prepared for Sunday. Native service at sunrise and sunset.

Sunday, August 28.—Native service at 8 o'clock.

English Sunday School, 40 children 9 1/2 "

English Service.....11 "

Native School.....1 "

English School.....2 "

English afternoon Service ... 3 "

Native afternoon Service 4 1/2 "

A happy day, and full of comfort.

Monday, August 29.—I inspected the allotments of land reserved for the natives, and was delighted to find that they are of great value, some of them with large stores already erected upon them. One acre out of the one hundred which belong to the natives in the town, will let, probably, at a ground-rent of 120*l*. I forget whether I told you that the Governor has appointed me one of three Trustees for the management of native property, and institutions supported by those funds for their benefit. We are likely to have a large revenue available for this purpose. Some of my future tenants are coming to me to-day to make their proposals. The plan of the trustees is this:—

1st. To build in every town a hostelry for the natives who come there to trade, on a plan similar to an alms-house in England, with a small chapel for their daily worship, and convenient boxes and cupboards for their goods: in time, we may have a Clergyman to live in the midst of them. At present, the poor creatures are encamped with nothing but a bit of old canvass to shelter them from the rain and wind of last night, which was very severe. 2d. To found, at a convenient distance from the chief tribes, boarding-schools, upon the general plan of the Norwood Institution, where religious instruction, and all good and useful arts and habits may be taught, from the earliest age. The children to be fed, taught, and clothed from the produce of the native reserves, and afterwards put out into life according to their abilities and bent of mind. A lovely site for a church and cemetery has been reserved here. The town is extremely pretty, a small plain surrounded by lofty hills; climate delightful, with a day's heavy rain occasionally. The harbour is not very good, but altogether the face of things is promising.

LETTER III.

WRITTEN AT WELLINGTON.

FROM NELSON TO WELLINGTON.

AUG. 29 to SEPT. 10, 1842.

MY last letter was written from Nelson, and contained an account of my landing, pitching Mr. Cotton's church tent, and first establishment of a daily service in my canvass cathedral, with a congregation of natives. I spent a very happy fortnight and four days at Nelson, where I saw much to give me reason for thankfulness for the openings for good which were apparent. My last letter contained an account, also, of my visit to Motuaka, a native settlement on the western side of Blind Bay, twenty miles from Nelson. I now take up my journal from August 30th. From that day till

September 4th, our course of life was without much variation: native services at sunrise and sunset, and English school from half-past nine to eleven, ending with the Morning Service—to teach the children (for other congregation unhappily there was none) to read the responses properly, and to find their places in the Bible and Prayer-book.

Most of them were very little acquainted with either, but improved considerably before my departure.

The afternoon was generally spent in visiting different persons, and seeing the native reserves, of which the Governor has appointed me a trustee. With the produce of these lands, it is proposed to found institutions for the improvement of the natives, in religion, in habits, in useful arts, in health, and in every other way that may be likely to advance them in the scale of society, and to promote their spiritual good. A very strong feeling exists among all the respectable settlers in favour of the natives, only requiring to be guided into a right direction. Finding a certainty of an income from the native property, I gave directions for the establishment of a small school for native children, and of a room for the reception of sick natives, to be placed under the care of Mr. Wilson—a very respectable surgeon, at Nelson. Observing that the natives of the surrounding villages had no place to lodge in when they came to the town to bring their potatoes and pigs for sale, I ordered some little dwellings to be built for them on an acre of their own land, where we hope ultimately to have a little hostelry.

The hospital began its operations before my departure, as I found a poor native, lying with his party on the beach under a small piece of canvass, with a very strong internal inflammation, and evidently in a state of great danger. I made him come up to my house, and pitched one of my small tents for him, which, when filled with dry fern, made a very comfortable dwelling. There he lay, with his wife to take care of him, and under the medical superintendence of Mr. Wilson, till I came away. When I left, he was rapidly recovering, and the poor people were very grateful, crying, in the native manner, at taking leave of me. Every day when I went to see him, they asked me to pray with them; and if I brought them any food, they would not touch it till I had said a grace.

Each building in the hostelry will be appropriated to a particular village in the neighbourhood, so that the inhabitants of every village will have their own house, where they can lock up their goods. In the centre of the crescent there is to be a small tank, fed by a stream that comes down from the hills; here the natives will be encouraged to perform their ablutions—a salutary practice which is gaining ground among them. The use of soap is rapidly superseding red ochre and grease; in fact, I have been agreeably surprised at the comparative cleanliness of the people. On the slope of the hill, above the dwellings, there will be a little chapel, intended for their morning and evening devotions, which they never neglect; the native teacher leading a hymn, and reading the Church prayers.

In front of the buildings there will be a low wall with a flat top, for the exposure of goods for sale, viz. potatoes, indian corn, leeks, kumera (sweet potatoes), fire-wood, and pork; for all which articles the English are almost entirely dependent upon the native supplies.

I think that I described to you the spot selected as the site of the church at Nelson: a grand situation: a small mount, rising to the height of one hundred feet, in the centre of the little plain on which the chief part of the town stands, and with a flat summit, sufficient for the base of a fine building. The hills rise all around, except on the side of the sea, to the height probably of fifteen hundred feet. The site is already occupied by wooden buildings, convertible into a temporary church and school, at a small expense; and the Company's Agent, Capt. Wakefield, has consented to let me have them at a valuation; by which means I can at once provide for the reverential performance of Divine Service. In the meantime, I have left my tent, with all its appurtenances, for the use of Mr. Reay, the clergyman, who is staying to take care of the arrangements made for the benefit of the natives at Nelson, and to act conjointly with Mr. Saxton (another clergyman, whom I found there), in the charge of the English settlers.

Sunday, September 4th.—Very rainy and windy. Congregation small. Collected at the offertory 33*l.* for Church purposes. Administered the Lord's Supper to seventeen communicants. After church, a native came to me, and, after much hesitation, explained that he had seen the "Pakehas"—that is, the English—giving their money, and wished to give something also; upon which he produced 1*s.* 6*d.*, as his contribution to the church. About three o'clock this day the wind increased so much, that I gave orders for lowering the tent: while we were thus engaged, a violent gust came, and expedited our work; the tent, however, sustained no damage, but lay on the ground till Wednesday, when, the wind having ceased, it was reinstated as before.

Thursday, September 8th.—I left Nelson at noon, in the Perseverance schooner, Capt. Bishop, and after a calm and pleasant passage of two days, anchored off Wellington at seven p.m. on Saturday. Here I found most melancholy intelligence awaiting me, with regard to my fellow-passengers on board the Victoria, from Auckland to Wellington. Mr. Lowther, a young gentleman whom I took out in the Tomatin, had died, during my absence, of typhus fever. Mr. Paddock, another passenger from Auckland, had also died: Mr. Cole, the clergyman whom I brought with me from England for Wellington, and Mr. Evans, son of my friend at Eton, had been reduced almost to death, and are now slowly recovering. I was slightly unwell myself on landing at Wellington; but bleeding and a little medicine soon restored me. We have great reason to be thankful for this restoration to health. My illness taking place first was a providential dispensation, as it led to my employing a surgeon, to whose care I committed my two companions at the first appearance of their illness; and thus, in all probability, averted more serious consequences. Mr. Evans's illness has deprived me of my travelling companion, as he will be too weak to undertake a land journey. However, I have made an engagement with Mr. St. Hill to travel with him as far as Taranaki, and I am to be met at Hauriri, on the east coast, by Archdeacon Williams; so that I shall be alone only from Taranaki to Hauriri, a distance of six or seven days' journey. My train will consist of about six natives; one carrying tent, one bedding, one clothes, and cooking and other utensils, three provisions; each native carries about thirty pounds, rather more at the beginning of the journey, as the daily consumption of provisions lightens the loads.

LETTER IV.

WRITTEN AT WAOKENA.

FROM WELLINGTON TO OTAKI.

OCT. 10 to OCT. 12, 1842.

YOU will be puzzled with the place from which this letter is dated; but in Wyld's map you will find it spelt Waukene, a little to the south of Cape Egmont, the western extremity of New Zealand.

We are spending our Sunday, (that is, Mr. Mason, Church Missionary, Mr. St. Hill, land agent, and I,) in a small Pa, perched on the top of a high cliff, accessible from the beach only by a winding path, terminating in a ladder.

My situation this Sunday is exactly the reverse of that of the last. Then I was encamped on the beach, between Manawatu and Wanganui, on some low sand hills, near Wai-Patiki, with a small stream of fresh water running into the sea a little below me. In this unpicturesque situation I was detained three days, by an inflammation in my heel, occasioned by walking over flat sands for many miles: an exercise to which my feet were altogether unaccustomed. My little tent was pitched in the hollow of the sand hills, and my native attendants made themselves comfortable round a large fire, under a little hut, which they soon constructed of drift wood and coarse grass. You would be surprised with the comparative comfort which I enjoyed in my encampments. My tent is strown with dry fern or grass; my air bed is laid upon it; my books, clothes, and other goods lie beside it; and, though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require; and am as comfortable as it is possible for a man to be when he is absent from those whom he loves most. I spent October 17th, the anniversary of my consecration, in my tent on the sand hills, with no companion but three natives, my party having gone on to Wanganui, to fetch Mr. Mason's horse for me; and while in that situation I was led naturally to contrast my present position with the Very different scenes in England last year. I can assure you that the comparison brought with it no feelings of discontent; on the contrary, I spent the greater part of the day, after the usual services and readings with the natives, in thinking with gratitude over the many mercies and blessings which have been granted to me in the past year. Indeed, in looking back upon the events of the year; upon my happy parting from all my friends; my visit to the Bishop of Australia; my prosperous voyages, eight in number; my favourable reception in every town in my diocese; my growing friendship with the natives, who have now heard of me in every part of the country, and welcome me with their characteristic cordiality: all form an inexhaustible subject for thoughts of joy and thanksgiving, which sometimes fill the heart almost to overflowing.

The loss of my faithful friend and companion, W. Evans, and the intelligence of the death of my brother-in-law, are the only interruptions to this continued course of happiness.

I wrote to you from Wellington about the beginning of October, to acquaint you with the death of my young friend, who expired, after a lingering attack of fever, on the

3d October. He was sensible to the last, and died without a struggle, leaning upon my arm. I had been with him three weeks, and enjoyed much comfort in the simple manner in which he expressed the sincerity of his repentance, and the grounds of his hopes for the life to come. After the funeral, I immediately made my preparation for my land journey, and left Wellington on the 10th October, with a train of twenty-eight natives, carrying tents, beds, food, clothes, &c. &c. My English companion is Mr. St. Hill.

Our first day's walk was only nine miles, as we could not leave Wellington till three in the afternoon. At six p.m. we encamped in the middle of a wood, with the river Porirua running by our side. The natives soon made large fires, and gathered fern for our beds; and as soon as our preparations were completed, we closed the daylight, according to invariable custom, with evening service and a hymn.

The scene after dark was very beautiful; with the groups of natives round their fires, and the dark foliage of the wood over head, with our little white tents under their shelter.

On Tuesday, October 11th, we walked five miles to the estuary of the Porirua river, and, as it was low water, skirted its shores for three miles, and then crossed to a small inn, kept by a widow Boulton, whose two children I baptized. Our course then lay through a wood to Pukerua—a native village, built on the top of a steep bank, commanding a beautiful sea view, with the island of Kapiti in the distance. From Porirua we had before seen Mana, the island off the mouth of the river. At Pukerua I conversed with and taught the natives for an hour, while my party rested, and then proceeded to Waikanai by the beach. This day's walk amounted to twenty-eight miles.

Waikanai is the station of the Rev. O. Hadfield, who is a most valuable and zealous missionary. I enjoyed his society much during the time that he was able to accompany us on our way. We slept at his house, and the next day assembled the natives to service; more than five hundred had come from various parts, so that the chapel and the space outside the walls were quite full. I preached to them as well as I could, and gathered from their faces that they understood what I was saying. In fact, my progress through the country involves me in almost daily preaching and teaching, so that I hope soon to be fluent, if not correct. At Waikanai I saw the preparations for a new chapel on a large scale. The ridge piece was formed out of a single tree, and is seventy-six feet in length: a present from the neighbouring settlement of Otaki, which, till Mr. Hadfield's arrival, was at war with the people of Waikanai, but has made peace, and presented them with this appropriate token of friendship. On Wednesday, October 12, we walked ten miles to Otaki, another of Mr. Hadfield's stations, and slept in his house, where I left the greater part of my stores, to be ready for my journey up the Manawatu River to Ahuriri, on the east coast.

LETTER V.

WRITTEN AT SEA.

FROM OTAKI TO KAPITI.

OCTOBER 13 to NOVEMBER 2, 1842.

ON Thursday, October 13, we walked twenty miles along a flat sandy beach, from Otaki to Manawatu, where we encamped under the lee of an old Pa. [2](#) The greater part of the natives were absent; but some of the chiefs came to see me, with whom I arranged to have a canoe ready in three weeks, to take me up the Manawatu river, from which a land journey of three days leads to Ahuriri.

[2](#) A *Pa* is a fortified native village, generally on a height.

Friday, October 14.—Crossed the Manawatu, early in the morning. We had a beautiful view of the mount Egmont, rising in a snow-white cone from the surface of the sea. The distance could not be less than sixty miles. Soon after, Mr. Hadfield was obliged to leave us, in consequence of increasing lameness. I much regretted his departure, as he has already won my cordial esteem and friendship. Mr. St. Hill and I walked on to the Rangitiki river, which we found swollen and not to be forded. The natives were all absent; but after some search we found an old canoe with one end broken off, which, with care, took us and our goods over in safety, in small parties at a time. Went on to Wai-Patiki, and encamped on one of the sand-hills.

Saturday, October 15.—Found that I could not put my foot to the ground. Mr. St. Hill advised me to send on to Mr. Mason, at Wanganui. This I did; at the same time sending the greater part of my natives to the next Pa, as the sand-hills afforded no food, and the beach no shell-fish. Kept a party of three with us. On this and the following day we were attacked with a violent storm from the north-west, which drove the sand so violently against the tents that it almost blinded every one who attempted to go out. No horse arrived, because, as I afterwards found, the rivers were so much swollen that he could not come from Wanganui.

Sunday, October 16.—Gale still continued with such violence that my tent seemed to be in danger of sharing the fate of the church at Perran-Zabuloe. Natives came to their services and school, according to custom.

Monday, October 17.—Still on the sand-hill. The anniversary of my consecration, to which I have already referred. Mr. St. Hill went on to procure some conveyance for me.

Tuesday, October 18.—A party of four natives came from the neighbourhood; had just completed their preparations for carrying me on a litter, made of my tent-poles, when Mr. Mason's horse arrived, which I mounted, and rode twenty-one miles, to Wanganui, crossing two deep rivers, the Tarakina, and the Wangaihu; the former on the shoulders of four men, the latter in a canoe—the horse swimming. Here I met Mr. Mason, whom I had before seen at Wellington, where I admitted him to Priest's Orders. He is an active and zealous man, and has a district extending over a great

line of coast, besides many native settlements up the Wanganui river. I went to his house, and determined to rest the next day with his natives.

Wednesday, October 19.—Native services to large congregations. Deputation of English residents in the township of Wanganui came to congratulate me. Lameness much better.

Thursday, October 20.—Crossed the Wanganui river—a very fine navigable stream. General view of neighbouring country very favourable inland; but a belt of sand-hills, two or three miles in breadth, extends along the whole of the coast. Rode on Mr. Mason's horse to Wai Totara, along the beach and sand-hills. Reached that place at dusk, and found our tents pitched by the natives who had preceded us. Wai Totara, is a very strong hill Pa, built on an eminence, so steep on all sides, that I found some difficulty in getting up with my lame foot. The evening ended, as usual, with native services.

Friday.—Wai Totara to Tihoi, near Patea. Descended from the Pa by a covered way, winding down a hollow of the cliff, and strongly roofed. Rode in heavy rain to Tihoi, where Mr. Mason has a native house, in which we were glad to find shelter, as the weather was too wet to allow us to pitch our tents with any comfort.

Saturday.—Tihoi, by Patea, to Waokena. Rode along the top of the hills, the time of tide being unfavourable for the beach. After an hour's march, the foot party descended to the sands by a path down which I did not like to risk the horse's neck; I therefore tried to find my way on the top of the cliff, but was interrupted by a flax swamp, and was obliged to attempt the glissade down the steep, which the horse accomplished with all the skill of a Spanish mule, placing his four feet well together; and letting himself quietly slide down the three successive stages of the descent. I remounted him on the beach, and soon came up with the rest of the party. About four in the afternoon we reached Manawapeu, a large Pa, where I found Mr. Skevington, a Wesleyan Missionary; and walked with him as far as Waokena, as he was on his return to his house at Waimate, about twelve miles off. (When, I thought, shall I get back to my house at the Waimate?) The whole of the coast abounds in beautiful cliff scenery. In one place, called "Ana Puta," or Passage Caves, the sea rushes through wide tunnels with a most sublime noise. In one place my poor horse was in difficulty. After descending the bank of a steep defile, the narrow native path on the opposite side led up the face of the cliff, and was so slippery that I did not like to venture him on it. We, therefore, tried to make him force his way through the brushwood up the course, in doing which he fell into a hollow, and was completely buried in supple-jack and other plants, no part being visible but his head. Happily we always had a good strong halter with us, by which we were able to drag him up the steep bank through the bushes, and he emerged at the top not the worse for his mishap. At Manawapeu, I left my good steed, who had carried me in all seventy miles; and once more, with great joy, trusted to my own feet, and was most thankful to find that I could walk without much pain. I only walked four miles to the Pa, already described, Waokena, and accomplished the ascent to my eagle's nest, where I spent the Sunday.

Sunday, October 23.—Native services and schools occupied nearly the whole day. The day was very wet; but my tent was pitched close to the chapel, so that I had nothing to do but to step from one to the other.

Monday, October 24.—A very slippery descent in a heavy shower, from the Pa to the beach. Weather cleared up, and we enjoyed a beautiful beach walk; with most striking situations of cliff Pas. Arrived at noon at a cluster of three Pas, each built on its own peninsular cliff; accessible, sometimes by trees notched for step ladders, and in other places, by steep winding paths; the sea washing between the cliffs, and leaving only a narrow beach, on which the canoes of the settlement are drawn up. Walked on to Kaupokonui—a single house, in a beautiful valley, over which Mount Egmont rises magnificently. Not that we saw it, for, during seven days that we were winding round its base, we were never once able to see its summit. But the glorious views which we have since enjoyed, enable me to judge of the beauty of the valley of Kaupokonui.

Tuesday, October 25.—Walked through a succession of beautiful coast scenery at Otumatua, a large Pa on a steep cliff. Natives were all absent in their cultivations. After we had shouted a long time, an old woman emerged from a potato-store, as if she came out of the ground. After a long talk, she called her husband, and both together began to cook food for our people. Here we parted from Mr. Mason, who returned to Wanganui. He is a valuable and useful man, and is much respected by the natives. In the afternoon, we walked on to Te Ngamu, where we found a large party of natives, and an Englishman named Bishop, who had been lately landed by the Vanguard, a small vessel which left Wellington the same day with ourselves.

We pitched our tents within the walls of a new house which the natives are building for Mr. Bishop, where the natives assembled in considerable numbers for evening service and scripture questions. After I had questioned them as much as I thought fit, I invited them to ask me their difficulties; upon which such a series of scriptural questions was asked, that our meeting did not break up till ten at night, and then only because I explained that my party were tired and wanted to go to sleep.

Wednesday, October 26.—Walked in heavy rain to Tarakiki, where we found a small settlement of three houses. Natives absent. I took possession of a nice new rush building, and Mr. St. Hill and I soon made ourselves comfortable. In the morning I left a note for the absent proprietor, which I have since learned that he received, and was much pleased that the house had been of use to me.

Thursday, October 27.—Left Tarakiki. Walked through deep sand and over stones to Pehiakura, a small native settlement. Our party of natives had fallen in with friends on the road, and lingered behind with our tents; so that we were obliged again to occupy one of the native houses.

Friday, October 28.—Left Pahiakura, and, after walking six miles, arrived at the Sugar-Loaf Islands (Nga Motu, the Islands, being the native name of the place,) where the New Plymouth colony is settled. I marshalled my train of Maories, and marched in good order into New Plymouth, where I was received by Mr. Wickstead, the Company's agent.

Saturday, October 29th.—A wet day. Stayed at home and rested; very thankful to have come thus far on my journey so prosperously. My companion, Mr. St. Hill, arrived, I am sorry to say, in a very bad state of health.

Sunday, October 30.—Mount Egmont came out gloriously from his veil of clouds, and gave me a sight of his snowy summit. I was lodged in the house of Mr. Cooke—a gentleman who most kindly undertook to place his whole establishment at the service of the Chief Justice and myself; and on going out into his garden in the morning, the view burst upon me of the whole mountain, running up in a white cone above the clouds which were still clinging to it midway. At the foot of the grounds ran one of those beautifully clear and rapid streams which abound throughout Taranaki, and all around the fresh foliage of a New Zealand spring, tipping all the evergreens with a bright and sparkling verdure, formed a base upon which the white peak of the mountain reposed. My favourite verse came into my mind, "The lot is fallen unto me in a fair ground, yea, I have a goodly heritage."

Taranaki is a lovely country, distinguished even among the many natural beauties which I have now seen.

At 11, I performed the morning service, and preached to the English in a wooden building, prepared for the purpose by Mr. Wickstead. After service the natives came in such numbers to the mid-day school, that they filled the house and doorways.

At 3, I performed the afternoon service, and preached to the English, and baptized several children, and ended with the native afternoon service. I am much gratified by the disposition of the people of this settlement, and will endeavour to meet it by zealous endeavours to promote their spiritual well-being.

On Monday, October 31, the Government brig, *Victoria*, arrived, bringing the Chief Justice, who had agreed to meet me at New Plymouth. We selected sites for churches; and walked over the greater part of the town.

On Tuesday, November 1st, the captain of the brig announced that he must sail immediately, as he was wanted at Auckland to take the acting Governor to Wellington. I therefore hastened my departure, having first received some very friendly addresses from the inhabitants, and answered them in the like spirit. The Rev. Mr. Butt will be directed to go as minister of New Plymouth, as soon as possible. At 6 p.m. I embarked on board the *Victoria*, but the Chief Justice having been delayed in a ramble through the country, did not come on board till the following morning. I took on board with me my Wellington party of natives, in number eighteen.

Wednesday, November 2.—The Chief Justice came on board, and we set sail to the southward with fair wind and beautiful weather. The day was delightfully spent in running down the coast, along which I had previously walked, and tracing out the different places which we had passed. A land journey of four days was disposed of in the time between nine in the morning and sunset, and we are in hopes of arriving at the island of Kapiti to-morrow morning, accomplishing in twenty-four hours a distance which occupied me a fortnight.

The whole of this day we have enjoyed noble views of the splendid mountain, the monarch of Taranaki. It is about 8,000 feet high, and rises at once out of the plain, without other hills to break its apparent height. Its base is surrounded by almost

impassable forests; the skirts of which are, in places, in flames, for the purpose of clearing the land for cultivation.

I have not received any letters from England since I last wrote; nor am I likely to be within reach of a Post-office for the next two months; but I hope to find an accumulation of good reports at Auckland and the Waimate. Our Governor is dead. I have lost in him a friend from whom I have received much personal kindness and hospitality.

LETTER VI.

WRITTEN AT THE WAIMATE.

FROM KAPITI, BY LAKE ROTORUA, AND AUCKLAND, TO THE WAIMATE.

NOVEMBER 4, 1842, *to* JANUARY 9, 1843,

MY last letter was written on board the Government brig, *Victoria*; since that time, I have had no opportunity of writing. I now resume my journal from November 4th.

Friday, November 4.—Arrived off Kapiti; becalmed at some distance from land; rowed on shore in the brig's boat. Inquired for Te Rauparaha, a native chief, well known in the transactions of the New Zealand Company, and residing on Kapiti. He was not at home. The old chief is still a heathen, but his son is now engaged in a missionary visit to the Southern Island, at the request of Mr. Hadfield, our missionary in the Kapiti district. At one p.m., the Chief Justice and I landed at Waikanai—Mr. Hadfield's station—who immediately procured us a party of natives to carry our baggage, and accompanied us to his other station at Otaki, ten miles north of Waikanai.

November 5.—After native service, we started in Mr. Hadfield's boat to go twenty miles to Manawatu River; but wind coming on, we put in to Ohau River, and walked to Manawatu; thence across the country to Te Rewarewa (wrongly placed in Wyld's map) about seven miles inland, avoiding thereby the great bend of the river which you will observe near the mouth of the Manawatu. We arrived at the Pa at eight P.M., and were welcomed with enormous bonfires, most appropriate to the day. Joined the natives at their evening service, in which they were engaged when we arrived. Two pigs killed for our party, and great joy on our arrival.

Sunday, November 6.—Opened new native chapel. I preached upon Acts vii. 47, "Solomon built him an house;" contrasting the state of the natives now with that of their fathers, who were "men of blood." Parallel: David and Solomon. Interior of the chapel beautifully fitted up with various-coloured reeds—capable of containing four hundred persons. After service, school. Mr. Hadfield took the class of men, 150; I, the women, 100. At the evening service, I read, and Mr. Hadfield preached.

November 7.—Began the ascent of the Manawatu—six canoes, each eight polemen; most easy and pleasant conveyance. Mr. Hadfield, the Judge, and myself, had each our canoe, in which we arranged our bags so as to make comfortable couches. A mail from England having arrived at Wellington, letters and English newspapers

were forwarded to me at Te Rwarewa, and supplied me with delightful reading at such time as the beauty of the river-scenery did not engross my attention. At night, we encamped on the banks of the river.

November 8-11.—Spent in ascending Manawatu; lovely river, lower part of course between flat banks covered with wood. Higher up, the river flows down through a beautiful mountain-pass between high cliffs, clothed with wood from the summit to the water, with bold masses of rock peeping out at intervals. In this pass, is the only rapid which cannot be ascended without unlading the canoes. This occupied half an hour, and we again proceeded up the river, through a succession of perfect landscapes of soft woodland scenery. Several small native settlements on the banks, at which we stopped; at Kaiwitikitiki, the Chief brought us out a present of twenty-five baskets of potatoes, which I acknowledged by a present of books. At all the places we found a hearty welcome, and a great eagerness for instruction.

Friday afternoon.—Reached the highest navigable point of the river, and began our land journey; passed through some small woods and grass plains, and then crossed a long wood, which occupied the whole of Saturday. Encamped on a small plain at the extremity of the wood. Evening service, as usual, closed the day. Mr. Hadfield returned to Waikanai.

Sunday, November 13.—Conducted native services to my party of thirty natives—a most happy Sunday. Our camp on a lovely little plain, bounded on all sides with wood, except on one, where a view opened on a range of distant hills. Below us, in a very deep valley, flowed the infant Manawatu, in a very winding channel, with precipitous wooded banks feathering down to the stream. The day was the perfection of New Zealand weather, which is the perfection of all climates—hot, but rarely sultry; bright, but not glaring, from the vivid green with which the earth is generally clothed. If you could have seen the peacefulness of our Lord's-day camp, and the repose of the whole face of heaven and earth, you would have been relieved from many of those fears which seem sometimes to creep into your mind, when you think of my journeys in this country. I took a sabbath-day's journey round our little plain, and then returned to the evening service with the natives.

Monday, November 14.—Dived down a steep bank, into a thick wood. Crossed several heads of the Manawatu; and, to our great joy, came out, in a few minutes, upon a noble plain, stretching as far as the eye could reach, and covered, in almost every part, with grass, without a bush or tree of any kind, with the exception of two small Kahikatea clumps—the small remains of an ancient forest which had formerly occupied the ground. To the left was the snowy range of Ruahine, the parent of many streams, giving birth to the Manawatu, on its western face, and on the east to five rivers—the Makaretu, the Tukipo, Tukituki, Waipawamate, and Waipawa, which, after the plain of Rua O Taniwha, unite into one channel, and, under the name of Tukituki, fall into the sea a few miles south of Ahuriri. Our line of path led across all these rivers in succession; during the first eighteen miles, over a surface of soft grass, in general a perfect level, but towards the end rising into gentle grassy downs, on which wild pigs were ranging without fear of molestation. Their security, however, was interrupted; for our natives, with appetites sharpened by a journey across a country without inhabitants, gave chase and captured four.

In the evening, encamped on the river Waipawa, one of the five rivers which contribute to form the Tukituki.

Tuesday, November 15.—Walked over plains and gentle hills, chiefly covered with grass, to Roto Atara, a small settlement on an island in the middle of a small lake, surrounded with grassy downs; the whole scene the picture of repose, and a welcome sight, as being the first of the villages connected with the east coast, which we reached, after passing over a space of sixty miles altogether uninhabited. The natives, on seeing us, sent canoes to bring us to the island, where we were received with all ceremony, welcomed with speeches, and presented with ducks, potatoes, and lake shellfish. I made my return, as usual, in Gospels of St. Matthew, from the stock supplied me by the Society for Promoting Christian Knowledge. The Chief of the place, who had harangued us in a flowing blanket with all the dignity of a Roman senator, when the time came for our departure, prepared to accompany us, by dressing himself in a complete English suit of white jean, with white cotton stockings, shoes, neckcloth, and shirt complete. His wife was dressed in a brilliant cotton gown, spotted with bright red, a good English bonnet, but without shoes or stockings. The canoe in which we were to cross the lake, being in shoal water, some way from the shore, the dutiful wife saved her husband's shoes and stockings, by carrying him on her back into the boat. At one o'clock, we had the pleasure of seeing Archdeacon Williams and Mr. Dudley coming to meet us. Our junction was effected on the very day appointed by me in a letter written from the Manawatu, on the 13th October, on my way to Taranaki. So you see, travelling in New Zealand is not so difficult as to prevent punctuality in keeping appointments.

Wednesday, November 16.—We arrived at Ahuriri, having passed over a very noble plain, watered by the Tukituki. Here we found a very numerous Christian community, though they have been only once visited by a missionary. The chapel is a substantial building, capable of containing four hundred. Here we spent the greater part of the day, conversing with, and joining in service with, the natives. In the evening, we despatched a canoe to go to the harbour, to be ready to take us across the next morning; but it stuck fast, and we were left without our tents and food till near midnight. At last we procured one tent, in which the first Chief Justice, the first Bishop, and the first Archdeacon of New Zealand, and Mr. Dudley, passed the night in their blankets.

Thursday, November 18.—Rose at four, crossed the harbour of Ahuriri, and walked along the eastern coast twelve miles to Aropanui (not in map), where we arrived at 9 p. m., being lighted to our encampment, first by innumerable lights, said to be from an insect like the glow-worm, and at last by the blaze of a burning wood, which glared from every side of the deep valley; in the bottom of which we were encamped, by the side, as usual, of a stream of water.

November 19.—After morning service, as usual, started down the pretty valley of Aropanui; after which our way led over a succession of cliffs, over which the native path is carried, close to the verge, instead of passing through the valley, which generally lies on the inland side of the cliff. In many places the whole upper surface of the cliff is cracked and ready to fall, forming fissures of which we could not see the depth. It is impossible to diverge from the track, however bad may be its line of direction, because of the difficulty of walking through the tall fern. In another place

we had to ascend the face of one of these cliffs, the ascent of which occupied nearly an hour; and when we arrived at the summit, I could have thrown a stone to the place from which we started. These tall cliffs, are, in fact, sand-stone hills, which formerly were some way inland, but, by the encroachment of the sea, they have been cut in two. One of the consequences of this formation of the country is, that all the hills drain inwards from the sea; and the water is thus lost in the dry soil instead of flowing down to the beach. For this reason we had great difficulty in finding water, and were obliged, by weariness, to encamp by the side of a swamp. A further search, however, discovered the head of the spring, from which we obtained a sufficient supply. This was a rare case, for one of the charms of this country is in the continual recurrence of gushing streams of the purest water.

Sunday, November 20.—Services with our natives, there being no other inhabitants. Another peaceful Sunday. The morning opened, as usual, with the morning hymn of the birds, which Captain Cook compares to a concert of silver bells, beginning an hour before sunrise, and ceasing as soon as it appears above the horizon. When the song of the birds was ended, the sound of native voices, chanting around our tents, carried on the same tribute of praise and thanksgiving; while audible murmurs on every side brought to our ears the passages of the Bible which others were reading to themselves. I never felt the full blessings of the Lord's day, as a day of rest, more than in New Zealand, when, after encamping late on Saturday night with a weary party, you will find them early on the Sunday morning, seated quietly round their fires, with their New Testaments in their hands.

Monday, November 21.—Arrived at the Wairoa, the station intended for Mr. Dudley. Here we found two horses belonging to Archdeacon Williams. The Wairoa is a very pretty station, with a beautiful river winding through an extensive plain, and communicating with a chain of inland Here we rested one day, and conducted services with the natives.

Wednesday, November 23.—Wairoa to Nuhaka. Path along the beach, with the chain of inland lakes closing us in on the land side. Nuhaka, a remarkably nice native settlement, with the most civil and intelligent natives.

Thursday, November 24.—Unwell, and unable to walk, from temporary indisposition. Rode one of the horses. On the way, met an Englishman in the employment of Archdeacon Williams, who came to tell us the chapel at Turanga had been blown down. It was a noble building for native work, capable of containing one thousand persons, and frequently filled.

Friday, November 25.—Turanga, Poverty Bay. After a long day's march, the Judge riding my horse, I having recovered, we came to Turanga.

Sunday, November 27.—A noble congregation, amounting to at least one thousand, assembled amidst the ruins of the chapel of Turanga. They came up in the most orderly way, in parties headed by the native chiefs and teachers, and took their places on the ground with all the regularity of so many companies of soldiers. We were placed under an awning made of tents, but the congregation sat in the sun. The gathering of this body of people was a noble sight, and their attentive manner, and the deep sonorous uniformity of their responses, was most striking. I preached to

them from Acts xv. 16, 17, on Christ's repairing the breaches of David's fallen tabernacle, that the Gentiles might seek the Lord. I am afraid that the subject was more appropriate to the occasion than my language to the subject. During the service, Mr. Williams was duly installed as Archdeacon of Waipapua, or East Cape, and will have jurisdiction over all the country to the eastward of the 176th degree of east longitude. After the morning service, the natives formed into their classes for reading and saying the Catechism. The native character appears in this in a most favourable light—old tattooed warriors standing side by side with young men and boys, and submitting to lose their place for every mistake with the most perfect good humour.

November 30.—Walked along the shore of Poverty Bay, and the bays to the northward of Pakarae. The whole of this coast forms a succession of small bays, with the most lovely scenery. The general character is a half-moon bay, with a rich back-ground of wooded hills sloping down to a firm sandy beach of a warm reddish grey stone, which, with a bright blue sky overhead, (which was generally the case,) forms a combination of the most pleasing colours; and with a large party of natives forming themselves into moveable groups, presented a succession of perfect landscapes. We did not reach Pakarae till 8 P.M., where we were hospitably received by the natives, to whom I performed the evening service in a native house, so full of heat and smoke that I could not see to read till my eyes had been relieved by profuse watering.

December 1.—After morning service as usual, we started at seven, and walked under a grand headland, called by Captain Cook, Cape Gable End, and it is well named, as it is in the form of the end of a large building, and, from its brilliant whiteness, can be seen at a great distance. At its base are fine caverns and rocks, through or over which we clambered. It is one of the most striking sea views that I ever saw.

After leaving this, we passed through Uwawa, in Tolaga Bay, where a house is in progress for Mr. Baker, a catechist of the Church Mission. Here we were most kindly welcomed by the native teacher and his wife, one of the most worthy couples that I have seen in the country. Arrived at Kaiawa, Our sleeping place, at half-past nine P.M.

December 2.—Passed Anaura Bay, abounding in lovely scenery, of the same character as before; then through Tokomaru Bay, where a small vessel was lying at anchor, engaged in the pig trade, which is brisk along this coast. Our natives having lingered behind to eat at the different settlements, we did not leave Tokomaru till half-past five P.M., having still five or six hours' work to do. We made a twilight ascent up a steep valley called Tawiti, which occupied us nearly two hours, and then had a long walk along the flat summit, from which the outline of the distant mountains Ikurangi, (the Parnassus of New Zealand,) with its two peaks, and others near it, stood out in the face of the sky, from which the last gleam of daylight had not disappeared. We then descended on the opposite side, through some steep woody hollows, so dark that I could not see a particle of the native who gave me his hand, and went before to assist me in the descent. The twinkling of a thousand glow-worms made the "darkness visible." Some of our natives in the rear, not liking the darkness of these passages, afterwards lighted up enormous fires on the top of the hill, which threw a light as strong as that of the moon upon our path. On arriving

near to the native settlement, which is at the foot of a very steep descent, the natives rushed out with torches of dry reeds, and carefully lighted us to the bottom. This was our latest march, as we did not reach our resting place till half-past eleven P.M.

Saturday, December 3.—After a pleasant and varied walk over sand and shingle, we came at five P.M. upon the valley of the Waiapu, and a lovely view it was. A rich plain of grass and fern land lay before us, through the middle of which the Waiapu runs in a broad shingly bed. In the centre of the plain is the large Pa of Rangitukia, and beyond it the mission-house of Mr. Stack. Rich patches of wood are scattered over the higher parts of the valley, over which the double head of Ikurangi rose, supported by its three satellites, Aurangi, Taitai, and Wariki, a noble mass of mountain, with the sun setting gloriously behind it. We arrived at Mr. Stack's house at sunset, and pitched our tents under the verandah of his unfinished building.

Sunday, December 4.—A very full congregation assembled at Rangitukia, many being obliged to stay outside. After morning service, I had an English service with some settlers at the place. There is now scarcely one of the Mission settlements at which parties of white men have not settled, and the missionaries very properly invite them to an English service every Sunday. In the afternoon a very large congregation assembled again at Rangitukia; and the heat of the day having gone off, we had Divine Service in the open air, in the shade of the chapel, the natives forming orderly rows "by fifty in a company" on the grass.

Monday, December 5.—Made many inquiries about a short cut across from Rangitukia to Opotiki. The natives told us that there was a warpath which the old men knew, but which had been little used for some years, and was much overgrown. However, we resolved to try it, and started at four P.M. to Wakawitira, ten miles up the course of the Waiapu, where we assembled such of the natives as were not at their cultivations, to evening service.

Tuesday, December 6.—Started with a party of about twenty natives, laden with food and armed with hatchets. Our course led up the bed of the river Waiapu, which we forded an indefinite number of times. Lovely views of the near hills, Taitai, and the other satellites; Ikurangi himself hidden in a mist. In the evening, encamped by the river.

Wednesday, December 7.—Worked our way through an old Maori path, much overgrown with wood, to an old Pa, on a hill commanding a noble view of Ikurangi, which burst its veil of clouds as we reached the brow, opening one of the finest mountain landscapes that I ever saw. The Waiapu, now a narrow stream, glittered below us. Descending to the river, we resumed our course, continually crossing the winding river. Travellers more minutely curious than myself would have counted the exact number of fordings; but I contented myself with the general impression that it was a day of as much wading as walking. Lighter persons than myself are usually carried over by the natives; but I did not like to impose my weight upon men already wearied with their heavy loads. The great kindness of the natives was most striking, as I could scarcely persuade them to desist from carrying me. At four P.M. we came to the commencement of a long woody ascent, on which the natives told us we should find no water, and for that reason wished to encamp for the night. But as we had still some hours of daylight to spare, we resolved to go on, and satisfied the fears

of the men by filling two Mackintosh life-preservers with water. At sunset, we found ourselves half way up a lofty woody ridge, through which we pushed our way at the rate of half a mile an hour. Encamped in a small open space, and found our supply of water very useful, as there was no other water in the place.

Thursday, December 8.—Rose at four, in the midst of the most melodious concert of birds from all parts of the wood. Started at five, with six natives to clear the way, in advance of the main body. At noon, arrived at the summit, which was still thickly covered with wood. We had been walking all the morning in a cloud which hung upon the top of the mountain. The native path, such as it was, went over the highest ridge as usual, probably from the desire of the war parties to keep the highest ground for fear of surprise. This is the only respect in which we suffer from the warlike character of the natives in former times, as their present disposition, as far as I have seen it, is remarkably peaceable. Towards evening, we descended to the river Raukokore, a beautiful stream, with high wooded banks, forming a succession of noble amphitheatres, along which we walked for two miles, and then encamped for the night on the margin of a deep still pool of the purest water, formed in the side of the main channel of the river. The men being very tired, I made them my usual restorative, which I call "rongoa" (medicine), as it is inconsistent with native etiquette for a Chief to prepare food. My rongoa is made thus—Boil a large kettle of water: in a separate pan, mix half a pound of chocolate beaten fine, two pounds of flour, and half a pound of sugar; mix to a thin paste, and pour it into the water when boiling; stir till the mess thickens. This is a most popular prescription with the natives, as you may judge from the ingredients, and very nourishing and warm for men who have to sleep out at night in a damp climate. Evening service, as usual, closed the day.

Friday, December 9.—Morning service, as usual. Walked down the bed of the Raukokore river, often fording. The banks rose almost perpendicular, but still covered with trees clinging to the crevices of the rocks, and pendulous plants clothing the face of the precipices. Every bend of the river opened a new scene of beauty and luxuriance. At ten, we came to the junction of a small brook, up the course of which we clambered, till it parted into three branches, where we came to a stand, our guides being in doubt. At last, one of the party discovered a fragment of an old firebrand, which decided the point. After ascending about a quarter of a mile over the rocky bed of the stream, we came to a very curious and most surprising pass, in which a little brook flowed through a deep cleft between two abrupt precipices, in a channel about six or seven feet in width. At the bottom of the chasm, the solemn effect of "the shadow of the great rock" was most striking. A damp coolness in the air proved it to be a place where the sun's rays never entered. Over head, the arching trees partially intercepted the sight of the bright sky above. After threading the brook through this defile, we came to the ascent of a fine wooded hill—Kaki o te Moana—up which we walked by a very steep path, and descended by a similar path on the opposite side. The last descent to the brook Kereu, below, was rather abrupt; and we were obliged to go down cautiously, with the aid of ropes, borrowed from our various packages. I went down first, and was followed by the Chief Justice and Mr. Stack, the Church Missionary. The latter was very unwell at the time; and on reaching the bottom, was seized with a spasm, caused by anxiety which he felt for my safety. He was so unwell, that we were obliged to make a litter of our tent-poles, and have him conveyed by the natives to our encampment. We pitched at about a

mile distance, on a small piece of alluvial soil, deposited in a bend of the river— the rest of the banks being rocky and precipitous. A more glorious woodland amphitheatre cannot be conceived than that in which we rested for the night.

Saturday, December 10.—Walked down the bed of the river Kerue, which we forded an indefinite number of times. The same lovely character of the scenery continued; richly-wooded hills, combining in numberless varieties of form and light and shadow. As we descended, the bed of the river began to expand into wider spaces of alluvial soil, clothed with Koromiko and Tutu trees, fresh with the vivid green of their spring shoots, intermixed with flowering shrubs of every tone of colour, and backed by magnificent wooded hills, from the steep sides of which each single tree seemed to stand out in individual beauty, though grouped with the mass of the surrounding forest, especially the tree ferns which starred the face of the hills on every side. At two o'clock, a fresh breeze came sweeping up the valley,—announcing, by its refreshing coolness, that the sea was near; and in another hour we emerged, to our great joy, upon the coast of the Bay of Plenty, near a place marked on Wyld's map Te Kaha, but called by the natives To Kakahu. Here we encamped in the middle of the Pa, in which we were sorry to find (what is very unusual) that the majority of the population were heathens. In the evening I performed divine service in the native chapel, the ruinous state of which, and the smallness of the congregation, confirmed the rumour which I had heard, of the relapse of the principal chiefs from Christianity.

Sunday, December 11.—Conducted the usual native services, morning and afternoon, and the mid-day school, and afterwards visited the principal chief of the place, to remonstrate with him on his abandonment of religion. It appeared that various causes had led to the relapse of the chiefs, among which was the death of some of their children, which they attributed to the displeasure of their own Atua (spirit) at the introduction of Christianity.

At sunset, the whole outline of the Bay of Plenty, Mount Edgecombe, Whale Island, Sulphur Island, and Tauranga Head, was beautifully relieved, upon a bright belt of straw-coloured light, under a heavy canopy of rain clouds. The coast of the Bay of Plenty is in accordance with its name, the native cultivations often sloping down the gentle hills which skirt the belt of sand upon the sea-shore, and the rich Potohukawa trees covered at this time with crimson blossoms, combining the beauties of a forest tree and a green shrub, give the appearance of an ornamental garden, instead of the usual bleak and barren features of the coast.

Monday, December 12.—Walked through scattered native plantations of potatoes and kumera, to a fine wooded headland Pokoinu. From the top, a beautiful sea view, with Sulphur and Whale Island on the horizon; the former covered, as usual, with its white canopy of sulphureous steam. At the next settlement, Maraenui, we found an old native who was said to remember Captain Cook; but his information amounted to little more than some old stories, which he might have heard from others. We could not ascertain that he had any personal collection on the subject. In the evening, we came to a native settlement at Tungapahore, with very neat and extensive cultivations. Here we found Mr. Wilson, Catechist of the Church Mission, who had come on from Opotiki to meet us. We encamped for the night in company with him, and in the evening I examined and baptized several of his candidates.

Tuesday, December 13.—Walked alternately over beach and inland paths till we came to Opotiki, a Church Mission station in the Bay of Plenty. In the evening, the candidates for baptism assembled at Mr. Wilson's house, instead of at the Pa. This they did to save me the trouble of going to them, but I should have preferred meeting them in the chapel. However, it was too late to make the alteration, so I held the baptism in the open air.

Wednesday, December 14.—Late in starting. Mr. Wilson wished to accompany us, but was prevented by illness. About noon, we arrived at the Oheira river, where we were detained three hours for want of a canoe; at last we crossed, and walked over a good sandy beach to within three miles of Wakatani; then turned inland over a good horsepath cut by the natives for Mr. Wilson's convenience, and arrived at Wakatani at nine P.M. Here I found a schooner belonging to the natives on the point of returning to the Bay of Islands, and engaged the captain (also a native) to take a letter to the Waimate, which I have since found was duly delivered. Wakatani being a place of indifferent character, we walked on two miles to Pupu arue, where we were most hospitably received by the people.

Thursday, December 15.—Examined and baptized several candidates. Walked on over loose sand to Matata, from whence we enjoyed a fine view of Putawaki, Mount Edgecombe, distant about ten miles. Its height is over-rated on Wyld's map. When I saw it, it had no snow, and I should think is not more than 7,000 feet high at the utmost. Crossed a small river, and arrived at Otamarora, where we found an English schooner, and again sent letters to Waimate.

Friday, December 16.—Started at eight, and walked along the beach to the river Waihi. Found a canoe on the bank, and pushed and paddled across with our tent poles, which, in all journeys of this kind, have many employments, sometimes forming a litter to carry us over swamps; sometimes serving as paddles, and very often as walking-sticks. After crossing, we went on towards Maketu, a place lately rendered notorious by a murder committed by some of its inhabitants upon the people of Mayor Islands. I am sorry to say that this is the second proved act of cannibalism which has taken place within the last year: on this occasion two of the dead bodies were eaten. On our way we learned that the Governor and the soldiers had arrived at Tauranga, fourteen miles from Maketu, in order, as was supposed, to bring the offenders to justice. We therefore expected to find the place in considerable excitement. When we came within half a mile of the Pa, we heard firing, which was a signal to the two natives who had kept up with us (the rest, ten in number, having stayed behind to eat) to place themselves in our rear, not that they loved us less, for they proved themselves very faithful lads, but that they loved themselves more. As we approached, the firing continued, but the sounds were rather those of double-barrelled guns than muskets; so we walked straight on, and went into the Pa, where we were received with every appearance of goodwill, much shaking of hands, and shouting of "haere mai," the principal murderer being the most assiduous in his attentions. We were conducted to a house built as a store for Mr. Chapman, the Missionary at Rotorua, who uses this place as his sea-port, where we found three large sea-chests, upon which we sat, expecting the natives to ask us to stay, as it was towards evening. The house was soon filled with men, women, and children, all very full of questions as to what the Governor was going to do; to which Mr. Stack made answer that the Governor had one business and the Bishop another,

and that we should both attend to our own; to which the natives made the usual answer of approbation, "E-tika ana," "it is just." Finding that they could get no information from us, they began to give us significant hints to go. First, they said there was no food for our baggage pony; then they added that there was no food for our men; and finding that these hints were not taken, they asked us next, where we intended to sleep? As we had already shown our disposition to sleep where we were, by falling into a sound nap upon our sea-chests, we took this as sufficient intimation that they wished to get rid of us, and accordingly, after waiting two hours for the assembling of our party, we crossed the Maketu river, and went on about two miles to an old deserted Pa, Te Tumu, the inhabitants of which were destroyed a few years ago by the people of Maketu. Here we encamped for the night.

Saturday, December 17.—Walked on towards Tauranga, and when about three miles from that place, met Mr. Brown and Mr. Kissling, two Clergymen of the Mission, coming to meet us. Crossed the harbour of Tauranga in Mr. Brown's boat, and arrived at the station, a pretty cottage of native workmanship, surrounded with rose-trees, all looking so comfortable and suitable, that I was much prepossessed in favour of the inmates, by the appearance of their dwelling; nor was I disappointed, as I found Mr. and Mrs. Brown extremely sensible and right-minded. The acting Governor and Mrs. Shortland, with a suit of secretaries and interpreters, were staying at the station, in spite of which perturbation, Mrs. Brown pursued the even tenor of her domestic duties, not deviating apparently from their ordinary mode of living, which I considered a most judicious proceeding. Some persons would have made a great fuss and preparation on receiving the heads of the State, the Law, the Army, and the Church. But her line was the right one, and most suitable to the character of a mission station.

The Chief Justice and I pitched our tents in an orchard of peach trees, adjoining to Mr. Brown's study, which was now used as a common sitting-room for all the visitors. The Governor was in considerable doubt as to the course of action to be adopted towards the people of Maketu, not wishing to kindle a native war, and so throw the country back into its former state. He had much conversation with the Chief Justice on the subject, but I did not express any positive opinion, as I wish, whatever may be the proceedings of Government, to keep the Mission clear of any misunderstanding with the natives. But I believe that the fact of our quiet passage through Maketu had a good effect in softening down the minds of all the party.

Sunday, December 18.—Preached to the natives in the morning, and to the English afterwards. Then went seven miles in a boat to a small Pa, Puke Wanake, where I performed the whole service, and returned with beautiful moonlight to the station, which we reached at half-past eight P.M.

Monday, December 19.—Stayed at Tauranga. Wrote letters. Some of the military officers recommended us not to go by Rotorua, as the natives of that place are of the same tribe with those of Maketu; but as we had already told the people that we intended to go that way, we determined not to alter our route.

Tuesday, December 20.—Left Tauranga at one, and walked twelve miles over the plain of Tauranga (an extensive flat covered with fern) to the entrance of the great

wood extending to Rotorua Lake. Encamped for the night in a potatoe ground, which was both bed and board.

Wednesday, December 21.—Started at half-past six. Walked nine hours through the wood, the last half of the way being a good wide horse-path, cut at the expense of the Mission by the natives of Rotorua.—the last three miles entirely cleared of stumps, and coated with powdered pumice-stone; forming as good a road as any in England. On emerging from the wood, a noble view of Rotorua Lake—the island Mokoia in the centre, the steam of the hot-springs rising in a thick cloud, at the north end, and the beautiful wooded hills of Lata-wera, forming the back-ground. We walked down to the shore of the lake, where we assembled the natives for evening service, and then sailed across in Mr. Chapman's boat, to the Ngae, the Mission-station. It is a mistake to suppose that there is only one lake: the whole district of Rotorua includes eleven lakes. Mr. Chapman's house is a comfortable native building, in which the Judge and I were very well accommodated. I forgot to mention that Mr. Stack, my companion from the East Cape, left us at Tauranga.

Thursday, December 22.—Received visits from most of the native teachers, conversed with them, and distributed books. Afterwards walked to some hot-springs, a short distance from the station, where we found vast cauldrons of black mud boiling furiously. A little further on was a small brook of milky water, at one place forming a series of small cascades, each falling into a little rocky basin, about the size of a man. The Judge and I chose each our basin, and bathed in the tepid water, which was about the usual temperature of a warm bath: a sprain, which I had had for some days, was entirely removed. At three P.M. we went, in Mr. Chapman's boat, to the other side of the lake, and assembled the natives to evening service, at Ngongotaha, where the road to Maungatautari begins.

Friday, December 23.—Morning service; walked four miles over fern-hills, to the entrance of a wood, through which we walked nine hours. Great scarcity of water, an unusual want in New Zealand. After leaving the wood, we walked on several miles, in hopes of finding a spring; but at last, night coming on, we were obliged to encamp in a deep valley by the side of a swamp, where we found water, such as it was, which the natives drew for us with the least possible admixture of mud, by "wariki"ing the bottom of the hole; that is, spreading branches of trees over the mud, and letting the water filter up through the leaves.

Saturday, December 24.—Walked two miles, and arrived at a small village, where was plenty of swamp water, and one small spring, which we drank dry. Here our party stopped to breakfast, and I held a reading and catechising with the inhabitants. Afterwards walked on, with very hot sun, over dry fern-hills, where we expected a similar want of water; but, just as the party were beginning to be thirsty, we came suddenly upon the Waiho (Thames), rushing, like an arrow, through the middle of the barren country, with a bright blue stream, full of life, and sparkling with purity. It is a river worthy to be named as it is; but as yet it has no Eton or Richmond on its banks. Still its name brought to my mind all the most happy passages of my life. Crossing a succession of little rock-streams, tributaries to the Waiho, and equally pure and bright, we climbed a steep ridge, commanding a noble view of the whole valley of the Thames; but the river itself was too deep in its bed to form a feature in its landscape.

Towards sunset we came to another ridge, on surmounting which the noble Waikato came in view, forcing its way through a most singular valley, where the excavations, made apparently by the river, have all the evenness of the works of a railway, or a regular fortification, owing, I suppose, to the different characters of the strata through which the river has cut. The path crosses the river by a native pig-bridge, composed of two trees, with a hollow wattle of brushwood in the middle.

The whole river is here compressed in a channel from twenty to thirty feet wide, through which it boils and rushes in a most magnificent manner. Of course there are a sufficient number of legends of persons swept away. Below, the river falls over a rocky ridge, and then resumes its wide and shallow appearance. The effect of the narrowing of the bed is very remarkable above. It seems that a portion of the stream is headed back by the narrowness of the channel, and driven into the hollow, which has been gradually eaten away, till it is now a very large basin, with deep perpendicular banks. At half-past seven P. M. we arrived at Nga Totara, one of the small villages which go by the general name of Maungatautari. A large fire had demolished the chapel, and most of the dwellings; but we pitched among the ruins, and found the natives most kind and hospitable.

Sunday, Christmas-Day.—Walked two miles to Whareturere, another of the Maungatautari villages, where I found a good chapel, in which I officiated, and, after morning service, asked and answered questions in the Bible, till time of school: then conducted the school, and afterwards took a different route back to my tent, to call on a chief reputed to be a heathen, but professing Romanism. I had a long conversation with him, but with what effect I was not able to judge. In the evening, he walked back with us, and attended our evening service, which we held in the open air, for want of a chapel.

Monday, December 26.—Walked several miles through native cultivations, and wheat fields of very considerable extent. Came to Te Wera a te Atua, the last of the cluster of villages: where we were greeted with letters from Auckland, and a present of raspberries from the native teacher—both quite unexpected in a small village in the heart of New Zealand. After a conversation with the natives, we went on over very swampy land to Otawao—a Mission-station near the Waipa river. Mr. and Mrs. Morgan received us hospitably.

Tuesday, December 27.—A large body of natives assembled to morning service in the open air, the chapel having been blown down. After service, the school, at which I was much struck by a fine old blind man catechising his class; his whole manner and figure was most venerable. The same evening, we started late to walk ten miles to Puehunui, on the river Waipa, where Mr. Maunsell's boat was in readiness to take us down the river. After a night walk we arrived, at about nine P.M., on the banks of the Waipa, and encamped.

Wednesday, December 28.—Embarked on board the boat with a crew of seven natives with paddles, and rowed down the deep and still stream of the Waipa, at the rate of six miles an hour; the ease and comfort and speed of our journey contrasting most delightfully with our long and slow marches over land.

Waipa is a most valuable river for inland navigation. For fifty miles above its junction with the Waikato, it is navigable by vessels of many tons burden with the greatest ease; and the stream is so gentle that vessels may ascend and descend with almost equal facility. These rivers are wrongly marked in Wyld's map. That marked Horatu, should be named Waikato; and that marked Waikato, Waipai. About four P.M. we came to the junction of the rivers Waipa and Waikato, where the Waikato comes rushing in like an arrow, reminding me of the confluence of the Rhone with the Saone at Lyons—the quiet Saone answering to the Waipa, the Rhone to the Waikato. Towards sunset, we came to Kaitotohe, Mr. Ashwell's Mission-station, where we pitched our tents in a little grass plot in front of his house.

Thursday, December 29.—Resumed our course down the Waikato. In the middle of the day, stopped to converse with Te-Wero-Wero, the great chief of the Waikato, whose wife, who has all the manners of an old lady of quality, entertained us with eels cooked in the native oven. Late in the day we came to the mouth of a small creek, up which the Judge wished to go, in order to join a path leading over the Isthmus to Auckland, being anxious to spend New Year's day with Mrs. Martin. We found the creek much longer than we expected, and ending in a narrow ditch through a swamp, through which we pushed four hours in the dark, till neither boat nor canoe would float. We then sent some natives forward to light a fire on dry ground, and afterwards, following the light of their beacon, we waded a quarter of a mile to terra firma, through black mud up to the knees.

We encamped at ten P.M., and were soon as comfortable as usual.

Friday, December 30. — Found ourselves encamped on the side of a fern hill, overlooking a dismal swamp, many miles in extent. A few huts had been built for the use of the native pig dealers, who make this their passage from the Waikato to Auckland. Many canoes were lying on the mud, awaiting the return of their owners from the market. The poaching of the feet of the pigs had made the swamp worse than it was by nature. By this avenue especially, Auckland is so abundantly supplied with pork, that meat has been at a reasonable price from the first. Here the Judge and I parted; he to go to Auckland, I to the mouth of the Waikato. He accomplished his wish by reaching his own house at seven P.M. on Saturday, December 31, the day on which he had looked forward from the beginning of his journey. I paddled back with Mr. Ashwell through the swamp, and regained the rapid stream of the Waikato, which carried us smoothly down to Maraetai, the Mission-station of Rev. R. Maunsell, at the mouth of the river Waikato. Mr. and Mrs. Maunsell received me into their house,

Saturday, December 31.—Spent the day in conversing with Mr. Maunsell on the subject of the Translations of the Bible and Prayer Book. He is one of the best linguists in the Mission, and is now engaged upon the Old Testament. I had seen him before at Auckland. I have formed a Translation Committee, composed of two Clergymen and two Catechists, Archdeacon Williams, Mr. Maunsell, Mr. Hamlin, and Mr. Puckey, to revise all old translations, and to look over all new matter; so that I hope in due time to get a standard copy of the Bible and the Prayer Book, to be published under authority.

In the evening the natives assembled to a Bible class.

Sunday, January 1, 1843. – Reviewed, with great thankfulness, the various events of the past year, so full of new and important features. At the morning service, preached on "The former things are passed away; behold, I make all things new." After morning service, school as usual; and then the afternoon service, at which Mr. Maunsell preached, and I read. Between the two services, we had an English service for Mr. Maunsell's family and a few settlers.

Monday, January 2.—Crossed Waikato harbour in Mr. Maunsell's boat, and went along the sands to Pehiakura, half way to Manukau, and one mile inland. The rich Potohukawa trees clothed the ascent of the sandy bank with thick masses of their crimson flowers. The chapel at Pehiakura had a very respectable appearance, having large glass windows, the gift of the late Governor. The native teacher is a Wesleyan; but he was very attentive to us, and supplied us with potatoes and goats' milk.

Tuesday, January 3.—My last pair of thick shoes being worn out, and my feet much blistered with walking the day before on the stumps, which I was obliged to tie to my insteps with pieces of native flax, (*phormium tenax*,) I borrowed a horse from the native teacher, and started at four A.M. to go twelve miles to Mr. Hamlin's Mission-station at Manukau harbour, where I arrived at seven a.m. in time for his family breakfast. After breakfast, wind and tide being favourable, I sailed in Mr. Hamlin's boat ten miles across Manukau harbour; a noble sheet of water, but very dangerous from shoals and frequency of squalls. A beautiful run of two hours brought us to Onehunga by noon. I landed there with my faithful Maori Rota (Lot), who had steadily accompanied me from Kapiti, carrying my bag of gown and cassock, the only remaining article in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes (thin ones) were strong enough for the light and sandy walk of six miles which remained from Manukau to Auckland.

At two P.M. I reached the Judge's house, by a path, avoiding the town, and passing over land which I have bought for the site of the cathedral; a spot which I hope may hereafter be traversed by the feet of many Bishops, better shod and far less ragged than myself. It is a noble site for a large building, overlooking the whole town, and with a sea view stretching out over the numerous islands of the gulf of Houraki.

My reception at the Judge's was most pleasing, and the hearts of the whole party, thus reunited after so long a separation, were as full, I trust, of thankfulness as they were of joy. I waited quietly in their house, hoping for the arrival of the Church Mission schooner, Columbine, from the Bay of Islands, and resolving not to be in a hurry to return to the Bay till Sunday was past, on which day I intended to hold a confirmation, but had postponed it, the church not being completed.

On Saturday, January 7, I saw a schooner sailing up the harbour, which I thought must be the Columbine, but it proved to be the Union, from the Bay of Islands; by which I received letters reporting the rapid decline of Mr. Whytehead's health, and the fear of his speedy dissolution. Two medical gentlemen had examined him, and reported the state of his lungs to be past recovery. I was partly prepared for this by previous letters; but when the reality of the blow came upon me, it almost overpowered me for the time; for we have walked together in God's spiritual house so long, that his death will be like the loss of another brother. When I recollected the

last scene before I quitted Wellington, the interment of poor W. Evans, my journey seemed, like the rebuilding of Jericho, to be begun and ended in the death of my children. Still I thank God that the clouded side of the pillar was not always before my mind; but from time to time the light would reappear, and I thought I saw in the signal mercies which God has already granted to this country, an earnest of greater blessings; and then it seemed as if the death of those whom I loved and trusted most was another proof of the profusion of his bounty in giving such men to be buried under the foundations of my infant church, for the generations that come after to remember and imitate.

After reading my letters, I went immediately to the harbour, and engaged the Union to return to the Bay of Islands the same afternoon, and started with the coming tide, with two daughters of Mr. Williams under my care, who had been on a visit to friends at Auckland.

On Sunday, January 8, we were gliding rapidly along the east coast. Service on deck, nearly at the same point at which I performed divine service on board the Bristolian, on the 29th of May, the day of my first arrival in New Zealand. This will give you an idea of this climate: that in midwinter and midsummer it was equally pleasant to remain uncovered on deck during the greater part of the day. In the afternoon I read Exodus with the Maoris on board, and afterwards read through, with melancholy pleasure, the volume of poems of my dear Chaplain: after which I found my mind much soothed and comforted.

Monday, January 9.—At six a.m. off Cape Brett: wind contrary. Beat inwards for some time; but at nine it fell calm, just as we were off the Cape. I had just given directions to lower the boat, with the intention of rowing into Paihia, as on the occasion of my first visit, when the water suddenly blackened to seaward, and the fresh sea breeze came rustling up. In two minutes every sail was full, and the schooner's head right for Paihia. In three hours we had run the whole depth of the Bay, and the boat was lowered to take us on shore. I deposited my young ladies on the beach, and, without waiting to speak to any one, rowed up to Waitangai to the beginning of the path to the Waimate, which I reached at two P.M. I then started on foot with Rota and Waata (the Judge's lad), and reached the Waimate with a very full heart, at half past six. How pleasant was the sight of the little white spire rising up among the trees and corn-fields! On the way I learned that Mr. Whytehead was still alive. To avoid surprising him, I went round to the back door; but little William, who has found his tongue during my absence, came running out, and called out so loudly, that Mr. Whytehead heard him, and was one of the first to meet me in the passage. His pale and spectral face told its own story; still it was a great blessing to see him again. Mrs. Selwyn was quite well, though she had borne much during my absence: William, full of health and loquacity: all the young men, and Mr. Cotton, perfectly well. Our desolate-looking old house was not much altered for the better during my absence; but it was my home, and that thought gilded its unpainted exterior. I had left the Waimate on the 5th July, and sailed the same evening in the Tomatin from the Bay. I returned on January 9th, after an absence of more than six months, which, after all, was barely time for the objects of my journey.

In a subsequent part of the letter the Bishop says—

"Mr. Whytehead's state engrosses much of our thoughts and care. He is sinking quietly into the grave, in a most placid and resigned state of mind, and with no more pain of body than is caused by lying long upon the same parts of his emaciated frame. The weather is now so genial that he may be spared to us for some time longer."

He died on the 19th of March, and was buried on the 21st, at the east end of the Waimate church, the coffin being borne by the students of St. John's College.

Of St. John's College, at the Waimate, the Bishop writes as follows:—

"Next door to our own house, which is the college, is the Collegiate School, which has not yet been opened, but will probably be set on foot after Easter. The premises have hitherto been used as the Missionary School, and are very complete for the purpose. The Cathedral Library is established at Kerikeri, ten miles from this place, in a fine stone building, partly used as a store. I have just completed the arrangements of the library, so that the goodly presents of my numerous friends are all accessible; and a beautiful sight they are. It is enough to cheer the heart to see such a body of sound divinity collected in this most distant of the dioceses of the Church of England. Add to this the private feeling of knowing that every one of the books is the gift of some friend, whose heart and whose prayers are with us.

"One of the chief advantages of the Waimate is, that we have a spacious church close to the house. It is built entirely of wood, painted white, and gives a very English look to the village. In the interior we have a stone font, an altar-cloth and cushions, a pulpit and beautiful large books, all the gifts of different friends in England.

"Here I held my first confirmation, at which three hundred and twenty-five natives were confirmed. A more orderly, and I hope impressive, ceremony could not have been conducted in any church in England; the natives coming up in parties to the communion table, and audibly repeating the answer—E wakaoetia ana e ahau, 'I do (confess).' It was a most striking sight to see a church filled with native Christians, ready, at my first invitation, to obey the ordinances of their religion. On the following Sunday three hundred native communicants assembled at the Lord's table, though the rain was unceasing. Some of them came two days' journey for this purpose. My Windsor communion plate was used for the second time on this occasion. The natives were much pleased when they were told that it was a present from my congregation in England, and seemed to enter fully into the spirit of the gift."

TABULAR STATEMENT OF VOYAGES AND JOURNEYS ON THE
VISITATION TOUR.
BY SEA.

	Vessel.	Distance Miles.
Bay of Islands	Tomatin	120
Auckland to Wellington	Victoria	500
Wellington to Nelson	Victoria	140
Nelson to Motu Eka and back	Whale Boat	40
Nelson to Wellington	Perseverance	140
Taranaki (New Plymouth) to Kapiti	Victoria	120
Auckland to Bay of Islands	Union	120
	Total by sea	1180

BY LAND AND RIVERS.

	Walked.	Rode.	Boat.	Total.
Auckland to Putihi and back	-	-	24	24
Wellington to Petoni and back	10	-	7	17
Wellington to Wanganui	88	21	-	109
Wanganui to New Plymouth	83 1/4	50 1/2	-	133 3/4
Kapiti to Manawatu	33 3/4	-	5 1/2	39 1/4
Ascent of Manawatu	-	-	68	68
Manawatu to Ahuriri	75	-	-	75
Ahuriri to the Wairoa	49 1/2	-	9	58 1/2
Wairoa to Turanga	40	-	17 1/4	57 1/4
Turanga to Waiapu	75 1/4	2	-	77 1/4
Waiapu to Opotiki	91 3/4	-	1	92 3/4
Opotiki to Tauranga	64	-	1	65
Tauranga to Rotorua	30 3/4	-	6	36 3/4
Rotorua to Otawao	75 1/2	-	6	81 1/2
Otawao to Waikato Heads	10 1/4	-	92	102 1/4
Waikato to Manukau	14	13	-	27
Manukau to Auckland	6	-	10 1/4	16 1/4
Bay of Islands to the Waimate	15	-	2	17
	762	86 1/2	249	1097 1/2

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